# Opportunities Offered By Indiana's Catholic Colleges

MOST REV. JOHN F. NOLL, D.D.

The Catholic colleges for boys and girls in the State of Indiana have jointly issued a Statement entitled "Opportunities for Catholic Higher Education." These colleges are Notre Dame and St. Mary's near South Bend; St. Joseph's, Rensselaer; St. Francis', Fort Wayne; Marian College at Indianapolis, and St. Mary-of-the-Woods, Terre Haute. In this Statement the head of each college tells what courses are taught at his institution of learning.

The Statement emphasizes the "education for Christian living" offered by Catholic colleges and it points out the very special spiritual advantages which the student has at such colleges. The Committee on Joint Publicity offers to send literature or other information concerning any one of these educational institutions on request and to arrange for personal interviews with prospective students.

The Committee notes that "students from forty-seven states, the District of Columbia and forty-six foreign countries attend Indiana Catholic colleges and universities."

It is very true that there would not be room in these institutions for all the Catholic graduates from high schools, but that does not remove the responsibility of parents to try to place their boy or girl in a Catholic institution.

Two of the institutions listed above, one at Indianapolis and one in Fort Wayne — colleges for girls — would have room for many more day students. While the average high school graduate prefers to attend a college where he will have board and lodging, it is evidently more expensive for parents to meet that preference of their child.

Indiana and Purdue Universities have Extension Courses in many cities, patronized entirely by day students. But if, in these same cities, there be a Catholic college, Catholics who cannot afford to send their children to a boarding school — unless the children go to work immediately after high school — should send them to the Catholic institution where their minds will be trained just as well, and their hearts a great deal better.


# Our Sunday Visitor

In Three Sections — Fort Wayne Diocesan Edition — News Section

Vol. XLI — HUNTINGTON, INDIANA, JANUARY 4, 1953 — No. 36


# Pope Warns Against 'Depersonalized' Society

*Official*

## Clergy Appointments

The Very Rev. Msgr. Adrian Brandehoff, who had been rector of the Josephinum Seminary for 5 years, and has served as chaplain at Sacred Heart Hospital, Garrett, during the past 5 months, is herewith made Acting Pastor of St. Michael's Church, Plymouth, effective January 8.

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The Bishop would call your attention to the several articles in this issue dealing with Church Support. **Our Sunday Visitor** renders this service to all the pastors of the United States so that they will not themselves need to devote an entire sermon on the subject of "Church Support."

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People of the proper areas are also asked to listen to the Catholic radio programs over the weekend. On Sunday morning out of Fort Wayne, the best program on the air, that of the Ave Maria Hour, is broadcast at 9:45 a.m. At 11:30 a.m., the Hour of Faith is broadcast.

Beginning this Sunday, the Catholic Hour will be televised at 12:30 p.m., Central Standard Time. It will be opened by Archbishop Cushing of Boston.

At 6 p.m. on the same day, the Rev. Edward Hession of St. Patrick's church, Fort Wayne, will start his "Rosary Hour."

The Sacred Heart Hour is broadcast over many stations in this diocese on Sunday morning. The Hour of St. Francis is heard Friday at 9:45 p.m.

The Catholic News broadcast, sponsored by **Our Sunday Visitor** is heard every Saturday evening at 6 p.m. over Fort Wayne station, WKJG.

—‡—

Prayers are requested for the repose of the soul of Helen Drawat, who kept house for nearly 40 years for priests of Gary.

—‡—

Once more I wish you a truly happy New Year. It will be happy if you and your family will live close to God and begin to be more apostolic in the spread of the faith.

Officers of the combined Methodist churches announced that their membership grew by 114,000 during the year 1952. Our Church, with three times the membership, had that many adult converts, and probably added 500,000 to her membership. You can help increase that number greatly.

*Wanted His Breakfast*

## Protestant's Cure Attributed To Intercession Of Our Lady

Antwerp, Belgium — (NC) — From Billstedt, a suburb of Hamburg, Germany, has come word of a remarkable cure experienced by a Protestant and attributed by his family to the intercession of Our Lady of Banneux.

Banneux is a village near Liege where the Blessed Virgin appeared eight times in 1933 to a peasant girl, describing herself as "the Virgin of the Poor" and declaring she had come "to bring relief to the sick." Full approbation to the devotion to Our Lady of Banneux was given by Bishop Louis L. Kerkhofs of Liege after years of investigation.

First inkling of the reputed cure came when members of the Protestant's family called upon the dean of Billstedt to inform him that "we are on a pilgrimage to the chapel of Our Lady of Banneux to thank her for a miracle."

Reposing in the chapel was a statue of Our Lady of Banneux which had been sent by Bishop Kerkhofs, together with a sum of money for distribution to the poor. Billstedt suffered greatly in the Allied bombardment of Hamburg during the war. Of its 65,000 inhabitants, mostly refugees from East Germany, 5,000 are Catholics.

According to the visitors, the head of the family had become agonizingly ill at the beginning of August. Taken to the hospital, he was found to be suffering from atrophy of the brain, hemorrhage of the kidneys, general paralysis, deafness and blindness. He was subsequently sent home, since nothing could be done for him except to administer regular doses of morphine.

**OUSTED FROM RED CHINA** — Two members of the Society of St. Columban, both Bishops in China, have been expelled recently by the China Communists. Bishop Patrick Cleary (left), of Nancheng has been expelled after a public "trial." Bishop Edward J. Galvin, founder of the Columban Fathers, is shown on his arrival in San Francisco from Hong Kong, after spending two years under "house arrest." (NC photos)

*U.S. Attorney General Says . . .*

## 'Age Of Confusion' Calls For Moral Leadership By Lawyers

Philadelphia—(NC)—This is an "age of confusion and world conditions sound the battle call for rearming the moral leadership of the bar," Attorney General James P. McGranery, told 500 members of the Philadelphia Lawyers Club here.

"Our responsibility is the reawakening of contemporary America to the American ideals of our forefathers," Mr. McGranery, a Philadelphia native said. "If we fulfill our duty, there will be widespread recognition once again that God's authority is supreme."

The Attorney General said that "the clarity of mind, the firm logic which formulated the Constitution, recedes into the dim and happy past." In this "age of confusion," he added, judges are legislating, legislators constitute themselves law courts and bureaucrats act both as legislators and judges.

"The separation of the powers of Government safeguard not only the rights of citizens but insure the survival of the Republic," Mr. McGranery stated.

He urged support of the principles of the founding fathers and pointed out that from the time of the Revolution, "lawyers, more than any other class of Americans, have guarded these principles."

Every community has been guided by its attorneys, in government, social advancement and in civic progress, the Attorney General asserted.

"The national scene," he said, "has reflected the local scenes in the leadership entrusted to members of the legal profession. No generation has reached greater heights than its lawyers permit."

The first honorary membership ever given by the Lawyers Club was presented to Mr. McGranery by Joseph W. Henderson, retiring president, who also is past president of the American Bar Association. Besides addressing the lawyers group, the Attorney General was feted here by 1,500 persons when he was awarded the 1952 De La Salle Medal.

In connection with the visit here of the Attorney General a **Philadelphia Inquirer** editorial said: "He left a lifetime Federal judgeship to take the Cabinet post only a few months before President Truman's term was to end, but the record of forceful action and achievement in those few months will be long remembered."

## Priest Named Mediator In Labor Dispute

Racine, Wis. —(NC)— Father S. V. Labja on Dec. 26, was named mediator in a 14-week strike of 800 CIO United Auto Workers at the Modine Manufacturing Company here. Father Labja, who has mediated a number of labor disputes in the Racine area, attended negotation sessions between representatives of the company and the union immediately following his appointment.

## Christmas Message Says Mankind Must Place Hope In God

### Production, Organization Not Enough To Relieve The Ills Besetting World

Vatican City—(Radio, NC)—Humanity's hope for salvation from the ills that plague the world lies in God and "cannot come from production and organization alone," His Holiness Pope Pius XII declared in his annual Christmas message to the world.

Unusually long—it ran to some 6,000 words—the Pope's address contained a strong indictment of factors in modern political, economic and social life, which, he warned, tend to obscure the spiritual and personal nature of man and to deprive him of his dignity as a creature made in the image of God.

Beamed over the Vatican Radio in 24 languages, the Pope's greetings were extended especially "to the poor, to the oppressed, to those who, for whatever reason, sigh in affliction and whose life depends, as it were, on the breath of hope." On their belief, he called upon individuals and nations to "unloose a flood of help."

"In so urgent a problem as bringing help to souls in distress," Pope Pius said, "humanity must raise its eyes to God and learn always from His infinitely wise and efficacious action the way to help and redeem men from their ills.

"Now, here the mystery of the Nativity, in particular, casts a wonderful light. For in what else does the substance of this ineffable mystery consist but in the work undertaken by God and by Him gradually brought to its conclusion in aid of His creature, in order to lift him up again from the depths of the most grievous and general misery into which he had fallen? We mean the misery of sin and separation from the Supreme God."

**14th Message**

Throughout his message the Holy Father warned against what he called the "depersonalization" of man being wrought even in societies where Christian goodwill prevails. He said that humanity has been able to build marvelous machines of production, but asserted "it is superstition to expect salvation from rigid formulas mathematically applied to the social order, for this attributes to them an almost prodigious power which they cannot have."

Declaring that in some countries, the modern State is becoming "a gigantic administrative machine" extending its influence over almost every phase of life, the Pope asserted that "in many of his more

Continued on page 8A

# Whiting Drama Group Presents Benedict Awards

## Year's Best Performances Honored At Annual Fete

Whiting—The St. John Drama Club rang down the curtain on 1952 in true dramatic style. The Whiting group presented its fifth annual Benedict Award Dinner, St. John's take-off on Hollywood's Oscar Awards. The dinner this year was held Monday evening, Deecember 29 in the Panel Room in Whiting.

The winners for the three productions during 1952 were:

"Stardust" — Ruth Nelson and John Gazda, with honorable mention to Judy Markus.

"Betrayal" — Edward Gallant and Lilian Jefchek, with honorable mention to Paul Monastryski, Jack Mehan and Bette Furiak.

"The Mikado" — Bette Furiak, Vicky Miller and Jack Traylor, first; Bernard Qubeck, second, with honorable mention going to Evelyn Sabol and Edward Pramuk, Sr.

The Benedict Aaward Dinner dates back to its embryonic stages in November of 1948. Mrs. Ray Sabol (nee Donnie Furiak) proposed

Late Father Benedict

that the club have an award dinner, patterned after Hollywood's presentation of Oscars. At this dinner Benedict Awards would be given deserving St. John thespians for outstanding dramatic talent in the shows that past year. Then as now, two awards were given for each production, a first and a second.

The award idea caught on and the St. John troupe worked hard to make the first award dinner a memorable dramatic milestone. Judges for the first award dinner were the Rev. Edwin G. Kwiser, professor of philosophy at St. Joseph's College; the Rev. Matthew Spebar, present pastor of SS. Peter and Paul's Church in Whiting, and Mayor Andrew S. Kovacik of Whiting.

Programs of the productions staged that year were mailed to the three judges. Now the Drama Club has a different set of judges for each of the plays. They are appointed before each production. Then as now, the award winners are kept secret until the night of the Benedict Award Dinner.

For the first dinner, Drama Club members, former members, patrons, and friends met at Benedict Hall under the present Church. The basement was transformed into a glittering Candy Lane. Christmas trees and other Yuletide decorations belied the hall's true identity.

Mrs. Ray Sabol

John Gazda met guests at the door and led them down the imitation snow carpet tricked up with artificial footprints. Approximately one hundred people signed the Guest Book that evening. The book is kept as a souvenir of the occasion.

Father Kaiser presented the Benedict Awards that night to Joe Tomko, Mrs. Henry Moldraski, Bob Mayernik, Andy Miterki, Bernard Qubeck, Lillian Jefchak, Paul Monastryski, Irene Gregorovich, and John Gazda. Since then Mrs. Moldraski has won two other "Bennys." Lillian Jefchak, Irene Gregorovich, and John Gazda have each received another award since 1948. Bete Furiak and Jerome Hajduch also hold two awards.

Other awards merited throughout the four years went to Mrs. Paul Monastryski, Dorothy Vidovich, Mary Teres Lipus, John Miterko, Mary Spilly, Mary Mores, Don Geffert, George Sabga, Michael Martich, Ed Gallant, Ed Pramuk, and Ann Anthony. Award winners have come from the ranks of both veteran and neophyte thespians.

At the annual Benedict Award Dinner held between Christmas and New Year's special keys are also presented to the directors of the year's shows.

The naming of the dramatic awards dates back to the late Rev. Benedict Rajcany, first pastor at St. John the Baptist Church in Whiting who started dramatics in the parish. The parish's first meeting hall also bears his name. In choosing the name "Benedict Awards," the Club commemorates not only the first pastor but also the site of the first Award Dinner.

For the third Benedict Award Dinner the Drama Club met at the newly-built Panel Room, St. John's parochial center designed by Marshall Field. All subsequent dinners were held there.

Judges for the plays are selected from the ranks of clerics, professionals, and business people. This past year two professional show people, Bill Windom of the Chicago cast of "Bell, Book, and Candle," and Maureen McNally, of the cast of "Guys and Dolls" sat in as judges. Both were appearing on the Chicago stage at the time. A judge for "The Mikado," Jim Howe, had seen the operetta staged forty-four times.

Among the guests at the fifth anniversary of the Benedict Award Dinner were several returning veterans, many former members and well-wishers, and numerous active members.

Benedict winners at Second Award Dinner in 1949

### Msgr. Dapp Leaves St. Joseph Hospital

Fort Wayne — The Rt. Rev. Msgr. John A. Dapp, pastor of the Cathedral of the Immaculate Conception, has returned to the rectory after spending three weeks in St. Joseph's Hospital. Monsignor Dapp entered the hospital after a heart attack.

### Two Koreans Enter Priesthood After War Delays In Studies

Pusan, Korea —(NC)— Two young Koreans, who twice had their studies for the priesthood interrupted as a result of the war, were ordained here by Bishop Paul Ro, Vicar Apostolic of Seoul.

They are Father Daniel Chi and Father Theodore Paik. Their preparation for the priesthood was first interrupted when the North Koreans closed the seminary at which they were studying and forced them to flee to South Korea. Then they were conscripted into the South Korean Army and attached to a U.S. 2nd Division regiment.

*Catholic Doctors Lead*

## Efforts To Legalize Abortion Will Be Fought In England

London —(NC)— Vigorous opposition is expected to greet a new move to condone abortion in Britain which is due to come before Parliament early next year. Text of a bill to this effect was published here this week.

The bill, put forward by opposition Labor Party member Joseph Reeves, a comparatively unknown politician, seeks to amend present laws which make it a crime to administer drugs or otherwise procure abortion.

Mr. Reeves, supported by five other socialists and one Conservative, wants to add two clauses to the existing regulations. These are:

1. That no person shall be found guilty of an offense of this nature unless it is proved that the abortion was not done in good faith for the purpose of preserving the life of the mother.

2. That no doctor who acts with the concurring opinion of another doctor will be found guilty unless it can be proved he was not acting in good faith to prevent injury to the mother in body or health.

The bill when introduced may revive the controversy which raged here a year ago over the Holy Father's declaration that it is unlawful to kill an unborn child deliberately to save the mother's life.

Most controversial section of the bill legally is the first amendment referring to a "person" without stipulating qualifications. At present no unqualified medical person can procure abortion whatever the circumstances. Doctors who do so now are usually able to convince courts of their justification.

A call for greater vigilance to maintain the Christian future of medicine was made here this week at the annual meeting of the Guild of St. Luke, SS. Cosmas and Damian, the Catholic doctor's society.

"The importance of the Guild's work is increasing and will increase more and more," stated the annual report. "The State extends its control each year and important decisions on medical ethics are made at international levels such as the United Nations and the World Health Organization The day is gone when we can be satisfied with an annual social event and a few academic discussions.

"The Guild will have to rally and unify Catholic doctors all over the country and support our colleagues in countries abroad."

## Brother E. Hambrock Makes Solemn Vows

Brother Eugene Hambrock, O.S.C., son of Mr. and Mrs. Joseph Hambrock, 3942 Arlington Avenue, Fort Wayne, took solemn vows binding for life at the Sacred Heart Monastery Chapel on January 1. The Rt. Rev. Thomas A. Brandon, O.S.C., Vicar General of the American Vicariate of the Crosier Order, officiated at the profession ceremonies and celebrated the solemn Mass.

His Excellency, Bishop L. Pursley, D.D. D.L., Brother Eugene's Pastor, was present at the ceremonies.

After completing his elementary education in St. Peter's School in Fort Wayne, Brother Eugene entered Sacred Heart Seminary. Here he received his high school education and one year of College.

Brother Eugene took his first simple vows in the Crosier Order on January 1, 1947 and renewed them for another three-year period January 1, 1950. By the solemn vows he dedicated himself to the service of God for life.

## *Explanation Of A Church On TV Catholic Hour*

Washington—(NC) — What is found and what takes place inside a Catholic Church will be explained in the inaugural series of "Catholic Hour" television programs.

Entitled "The Church — God's House," the four-program series will be carried by 47 National Broadcasting Company TV stations beginning Sunday, January 4, at 1:30 p. m., EST.

Produced by the National Council of Catholic Men, "The Catholic Hour" will not be a simulcast of the radio "Catholic Hour." It will present "unusual, true-to-life episodes especially prepared for TV," according to NCCM. The radio "Catholic Hour," launched almost 23 years ago and also NCCM-produced, will continue to be heard on Sunday afternoons over the NBC radio network.

The January TV series deals with fictional incidents taken from the life of John Foster, the sacristan of All Saints Church. Aided and abetted by his 15-year-old grandson, David, John manages to tell all his friends and a nationwide television audience just what the objects and the ceremonies found inside a Catholic Church mean. Helping him will be the narrator of the series, Father Vincent F. Holden of the Paulist Fathers' Detroit Mission Band.

### Bishop Asks Flock To Help Rebuild Hildesheim 'Dom'

Cologne, Germany — (NC) — Bishop Godehard Machens of Hildesheim has sent a Christmas appeal to his flock to contribute funds for the reconstruction of the 1,100-year-old Hildensheim cathedral which was severely damaged during an air attack in 1945.

The Hildesheim "dom" whose famous bronze doors date back to the tenth century, has been partly repaired; however, two spires are still in ruins, the roof is only partly covered and interior furnishings are still lacking.

*Fear Church-State Union*

# Jewish Congress Takes Issue With Statements Of Catholics And Protestants

New York —(NC)— Both the Catholic Bishops of the United States and the National Council of Churches of Christ were rapped in a resolution adopted at a meeting of the American Jewish Congress here.

The National Administrative Committee of the Congress says recent pronouncements by the Catholic and Protestant leaders "constitute a serious threat" to "the traditional American principle of the separation of church and state."

"Within recent weeks," the resolution declares, "both the Roman Catholic Bishops of America and the National Council of Churches of Christ have given unmistakable indication that the traditional principle of separation will come under increasing attack in the future. Both groups seek to combat what they regard as the trend towards secularism in our society by injecting more direct religious instruction and content into public education. Both seek to achieve this end by inviting government to share religion's responsibility for religious education.

"The Roman Catholic Bishops assert that the state must be responsible for helping parents to fulfill their tasks of religious instruction, and they are primarily concerned with securing a share of tax-raised funds for parochial school purposes. The National Council of Churches of Christ, while expressing adherence to the principle of church-state separation, nevertheless strives to delimit its interpretation so as to permit the utilization of the time, premises or curriculum of the public school system for religious instruction or indoctrination."

**What Bishops Said**

(The statement issued by the Catholic Bishops of the United States in November, the document to which the American Jewish Congress resolution clearly refers, stressed the importance of religion to good citizenship and said in part: "But if religion is important to good citizenship — and that is the burden of our national tradition — then the State must give recognition to its importance in public education. The State therefore has the duty to help parents fulfill their task of religious instruction and training. When the State fails in this help, when it makes the task more difficult and even penalises parents who try to fulfill this duty according to conscience by depriving their children of their rights under our Federal Constitution to auxiliary services, this can only be regarded as an utterly unfair and short-sighted policy.")

The American Jewish Congress resolution said it was "deeply concerned" over the statement by the Catholic Bishops and the statement by the Protestant group "because we are profoundly convinced that the maintenance of the separation of church and state is indispensable to the welfare of both religion and freedom."

(The Catholic Bishops' statement said "man, as an individual, needs religion," and that the civic community is no less dependent on it. "In the last analysis," the Bishops declared, "there is no society of free men without the creative and sustaining force of religion."

(It is "a remarkable fact," the Bishops also pointed out, "that our Founding Fathers based their own revolutionary action on the rights inherent in man as a creature of God, and placed their trust in His divine providence. The concept of man, which they set forth in the Declaration of Independence and on which they based the Constitution and the Bill of Rights, is essentially a religious concept—inherited from Christian tradition. Human equality stems from the fact that all men have been created by God and equally endowed by Him with rights rooted in human nature itself. Against any other background, human equality has no meaning. Freedom, too is essentially bound up with the religious concept of man. In any context that separates man from the creative and sustaining Hand of God, there can be no freedom."

(The Catholic Bishops also pointed out that, under the First Amendment to the Constitution, the Federal government was indeed prohibited from setting up an established religion, but that "nothing other than this was intended." "The Federal Government," the Bishops emphasized, "was not prevented from encouraging and even aiding religion, so long as no particular form of religion should be established by the State."

(The resolution adopted at the American Jewish Congress meeting says the AJC has consistently "insisted that the integrity of the public school system must be maintained against any sectarian encroachment." The Congress says the public school system "has long vindicated its role as our most important institution in developing a common national appreciation of the democratic ideal and of the moral and ethical heritage which has shaped America." It charges that "the invocation of state aid on behalf of religion will inevitably force citizens to divide along religious lines." The resolution also strikes out at what it calls "the simple expedient of making the public system the scapegoat for all the ills of our society."

(The Catholic Bishops in their statement of November also said: "Particularly difficult to understand is the attitude of some few who, while occupying positions of leadership in various religious groups, yet, in almost every question involving the influence of religion in public life and education, throw the weight of their influence behind Secularism. In the days when Communism was posing as a new and advanced kind of democracy, some of these persons were loud in their praise of practically everything that came out of the realms of atheism and tyranny. Now that it is no longer fashionable to regard Communism as other than the avowed enemy of our own country, they indeed maintain a discreet silence on the subject of the Communist virtues, but they still throw the weight of their influence behind such totalitarian movements as an all-embracing state-controlled school system and education completely devoid of religion. Although they often lay claim to the title of Christian, they are rather devotees of the pseudo-religion of progress; and they always think of progress in terms of materialistic or secularistic evolution.")

ARCHBISHOPS AND LITTLE TOTS — It was difficult to tell who enjoyed the party most — the Archbishops or the children. The picture records Archbishop Amleto Giovanni Cicognani, Apostolic Delegate to the United States (left) and Archbishop Patrick A. O'Boyle of Washington were glad to be at the annual Christmas party for the children of St. Ann's Infant Asylum in Washington, D.C. (NC photos)

*'Best Christmas Gift'*

## Costa Rica To Be Consecrated To The Sacred Heart Of Jesus

**San Jose, Costa Rica—(NC)—A promise made by President Otilio Ulate of Costa Rica was termed here by newly-consecrated Archbishop Ruben Odio Herrera of San Jose as the "best gift" he had received since his elevation as Costa Rica's leading prelate.**

**The promise was that before President Ulate's term of office expires, Costa Rica will be consecrated to the Sacred Heart of Jesus.**

**Named to succeed Archbishop Victor Sanabria, who died recently, Archbishop Odio was consecrated by Archbishop Paul Bernier, Papal Nuncio to Costa Rica, in the presence of leading State and Church dignitaries and thousands of the faithful who occupied every available space in the cathedral.**

**In a pastoral letter issued shortly after his consecration, Archbishop Odio pledged that during his episcopacy he would do his utmost to foster religious vocations and to develop and expand all forms of Catholic Action in Costa Rica. He said he also would give special attention to the spread of religious instruction among the people and the promotion of greater Catholic participation in the field of social reform.**

## Priest Asks Cooperation Between Shipping Firms, Philadelphia Dock Hands

Philadelphia — (NC) — The Port of Philadelphia has gained prestige, employment stability and improved shipping schedules through its experiment in "job-site arbitration," but the situation along the waterfront still is "rather ugly," the Rev. Dennis J. Comey, S.J., permanent arbitrator, said in his annual report.

Father Comey's report criticized the Philadelphia Maritime Trades Association, representatives of the shipping interests, and the International Longshoremen's Association, A. F. of L.

He described the relationship between I.L.A. and P.M.T.A. as a state of war.

The priest, a director of the Institution of Industrial Relations of St. Joseph's College warned that "mutual distrust blackens the interpretation of probelms under discussion."

Father Comey said that "each party seems convinced that the other is bent on cheating. Both parties are quick to seize on any unpleasant detail as a sign of bad faith. Even those who are more hopeful of smooth sailing forsee heavy storm warnings in every squall cloud.

"This is not a surprise," he said. "Not only in Philadelphia but in many other ports, economic warfare is taken as normal. Newspaper readers are certain that waterfront work is fouled by bribery, shakedown, kickback, loansharking, thievery of every sort.

"Whether true or not, all this creates a frame of mind. Consequently, it is to be expected that some selfish and self-seeking men, even in Philadelphia, will ignore the contract and work for secret deals."

Father Comey admonished that if arbitration is "thrown overboard," then shipping interests and waterfront workers "should be told to go job hunting," or advised to "find another way of making a living."

He pointed out that the P.M.T.A. can damage arbitration processes by "stubbornly refusing to admit merit in any claim." At the same time, he said, "equal damage can result if representatives agree too readily with all I.L.A. compaints.

"I.L.A. officials face an equal challenge," Father Comey said. "It is their duty to process all legitimate grievances. But, to better labor-management relations, they first must sift complaints, discount and dismiss petty gripes, be firm in rejecting a complaint that has no merit."

### Long-Play Records

Lowell, Mass. —(NC)— St. Francis Seraphic Seminary here has prepared a special commercial recording of the Prayer of St. Francis as part of its "Crusade for Peace."

The prayer, which begins, "Lord, make me an instrument of Thy Peace," is set to a musical background and is interpreted as it applies to modern times, according to the Franciscan monthly, Padre.

ON 'LIVING WORD' — Jane Wyatt (above), radio and movie star, will be featured in Bible readings on "The Living Word" radio program during January over the NBC network, Sundays from 11:45 to noon, EST. The program is produced by the National Council of Catholic men. (NC photos)

## Jane Wyatt Will Star On 'Living Word' Program

Washington—(NC)—Jany Wyatt, widely known stage, movie, TV and radio star, will be featured in readings from the Catholic translation of the Bible during January on "The Living Word" radio program, it has been announced here by the National Council of Catholic Men, program producer.

Newly inaugurated, "The Living Word" program is carried each Sunday by the National Broadcasting Company from 11:45 a.m., to noon, EST. The series features dramatic readings from the Bible by outstanding personalities together with an interpretation of the selection by a member of the clergy.


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One Priest Or Six Policemen?

## U.S. Government Encourages Citizens To Support Religion

ALLEN SEPHTON

IS OUR Federal Government becoming more religious in its outlook? — or is it only giving wider recognition to the fact that religion is freedom's firmest foundation? In either event, taxpayers are being reminded by the Bureau of Internal Revenue that they can give up to 20 per cent of their 1952 gross income to religious, charitable, or educational institutions, and deduct it from their income in computing the Federal tax due on March 15.

This favor shown by the Government to religion in the matter of tax exemption has its basis in a certain few hard-headed considerations. A religious people keeps the law. It was Napoleon who said that one priest was worth six policemen. If all of us were saints there would be no need of any police at all.

Also, religion takes care of the orphans and the afflicted. Many a devout Christian is working out a living martyrdom taking care of an arthritic parent or a mentally afflicted child. The only thing that keeps such good souls going is religious inspiration — the Sacraments and the Gospel message. Otherwise they would cheerfully dump their charges into state hospitals and onto poor farms. More directly, every orphan in a church institution is one less mouth for the State to feed.

### The Saving In Taxes

So it is that the 1952 edition of instructions to income taxpayers calls attention to the fact that Congress has raised the previous limitation on charitable contributions from 15 to 20 per cent.

From the tax tables in the 1952 instructions, it is possible to compute how much a contribution to a church, school, or charity will actually cost a taxpayer when he reports it on his income tax return.

If his net taxable income is $1,500 a year or less, he makes a tax saving of 22 cents on each dollar given to the Church. If his taxable income is $2,500, he saves 25 cents on each dollar. At $5,000 he finds he is saving 29 cents on each dollar. At $10,000, the saving is 38 cents, and at $20,000 it amounts to 59 cents.

By the time he reaches $200,000 or above (still interested?), it costs a taxpayer only eight cents for every dollar he gives away for charitable purposes.

When it comes time to file your report, your pastor will be glad to check his records and issue a receipt for the total of your contributions through the year. One might as well take full advantage of this exemption. It amounts to 20 per cent of our gross income.


# Our Sunday Visitor

In Three Sections — Fort Wayne Diocesan Edition — Religious Section

Vol. XLI — HUNTINGTON, INDIANA, JANUARY 4, 1953 — No. 36


# Parishes Are Roots Of The Church

## Our Weekly Chat With You

*Dear Readers...*

MUCH has been written recently about a Congressional investigation of the lewd literature evil.

You are probably aware that the Catholic Bishops of the United States back in 1937 founded an organization which they called "The National Organization for Decent Literature." Within a few months every diocese in the country became interested and, under a Diocesan Director, local organizations were formed to deal with the distributors and sellers of the filthy food on which so many minds and hearts would feed.

At that time there were few objectionable Comics and practically no pocket-size books containing stories which most fairly reputable magazines would be ashamed to publish.

This evil, started in the United States, shocked our neighbor, Canada, and its government forbade the bringing into that country of about one hundred magazines published in the United States.

The evil started when we were just beginning to learn how active were Communist leaders over here, and, writing in *Liberty* magazine, Frederick Collins declared that there was a definite connection between the effort to demoralize the youth of the United States and Communist infiltration in our colleges, schools, and in many other organizations with high sounding patriotic names.

There are numerous newspapers in the country which oppose any movement to attack filth in print on the principle of "the press should be free." It is not "freedom" of the press to which most Americans are opposed, but to "license."

There is no word more abused than the word "freedom." No one has any freedom to destroy another's physical being, and, on the same principle, no one has a right to destroy souls of men, or their sense of morality. That is the kind of freedom which Stalin claims.

The editors of the most widely circulated magazines of ten and 12 years ago, after they saw that there was no arbitrary listing of maga-

Continued on page 2

THE EPIPHANY—The Church celebrates the feast of the Epiphany of Our Lord on January 6. The feast marks the Manifestation of Christ to the Gentiles, the theme of which is portrayed in this work, "The Adoration of the Magi," by Botticelli. The painting is part of the Mellon Collection in the National Gallery of Art, Washington, D. C. (See article below.)

*For High Schools And Discussion Clubs*

## Epiphany Honors 3 Big Events

*Since on the feast of the Circumcision Christ received His name, the Church has established a feast to honor the Holy Name of Jesus on the Sunday immediately following New Year's, just as She has instituted a feast to honor the Holy Family on the second Sunday of the New Year. These are recent feasts and do not, of course, disturb the Christmas season, which runs for forty days.*

WE have already told you that the Church observes Christmas throughout what is known as the Christmas season, extending to the feast of the Purification or Presentation on February 2. We have also told you that the feast of the Epiphany is intimately related to Christmas. On Christmas Day itself all our attention was given to the birth of the Savior because Heaven itself, through a multitude of angels, descended to earth to proclaim the Infant Babe as the divine Savior of mankind.

The Christmas scene, as far as human beings were concerned, was entirely Jewish, as Jesus was born of a Jewish maiden, who was espoused to a Jew and, of course, the Shepherds were Jewish people. But Christ came for the entire world, and the visit of the Magi, or the three Wise Men from the Orient, who represented the Gentile world, is observed by this special feast of the Epiphany, which was one time a Holyday of Obligation in the United States as it was in most countries of the world.

The word "Epiphany" means "manifestation" or the "showing" of the new born King to the Gentiles. People belonging to the Orthodox Church and even to the Uniate Eastern Church, which is in communion with Rome, observed both Christmas and the Epiphany by one feast on the 6th of January. According to tradition, which can be pretty well proved to be accurate, the Baptism of Jesus

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## Rightly Supported They Nourish All Its Flowers

### In Them Are Trained Popes, Bishops And Saints Of Tomorrow

JOSEPH A. BREIG

WE do not sufficiently realize what spiritual riches are to be gained by generously supporting our own parishes. Alms for the poor, for the missions, for the cloistered orders, and so on, have had a much better press than the weekly church collections. That is natural enough; an unbaptized pagan infant, or a hungry pagan mother, excites our sympathy much more strongly than does a collection basket handed around by the same old usher week in and week out.

We get a lot of human satisfaction out of contributing to the missions; and when we give to the Carmelites or the Trappists, we can almost count like coins the blessings we know we will receive in return. We feel financially poorer, but spiritually richer. But when we drop our envelopes in the collection basket, we feel, by and large, merely financially poorer.

There is another aspect of the church collection which robs it of glamour. It happens regularly. It comes as inevitably as death and taxes. The appeals for the missions, for Catholic

Continued on page 15

*One-Half Percent. For God*

## How We Spend Our Incomes

MICHAEL MONDAY

OUR national personal income last year was 251 billion dollars — up 11.5 per cent over the previous year's figure. (This data was supplied by the U. S. Department of Commerce.) Here is how we spent our money:

23% food
21%—housing and household operation.
10%—clothing, jewelry, etc.
10%—transportation
9%—taxes
9%—health and personal care
5%—recreation
5% savings
5%—beer, wine, liquor
2%—tobacco
1½%—welfare activities
½%—church contributions

Figuring in every soul in the country, from old folks to infants, each of us spent $1,500. Although we have only 10 per cent of the world's population, we produce 45 per cent of the world's income. One out of every three human beings on the earth has an income of less than $50 a year, and the second out of those three averages only $50 to $200 a year.

Just imagine! The average American spends ten times as much on liquor as he gives to his church. If money is to be a standard of judgment, he thinks four times as much of his tobacco as he does of his God. (Do you spend more for cigarettes each week than you put in the Sunday collection?)

And yet God is the source of our happiness and all of us know that the joy of a good conscience is not to be reckoned in terms of dollars and cents. It takes at least two dollars worth of whiskey to drown a guilty conscience and the oblivion lasts only a few hours. Then the remorse returns with a hangover to make things worse.

Continued on page 13

# The Voice of the N·C·C·W

## Shoes For The Holy Innocents

By MRS. R. E. GRIMMER

At this glad season, when our own homes are bursting with holiday gifts and goodies, and our own children are warmly clad in the latest fashion, there comes an appeal from our National President, Mrs. W. H. Dalton to all Diocesan Councils, all Deanery Presidents and all Presidents of Affiliated groups for children's shoes for the Holy Father's Storerooms, as follows:

You can carry the message of the Christ Child to all the world. And you can do it by sending shoes to children.

To a little boy in Korea, his feet swathed in rags, to a girl in Europe with boards tied onto aching feet, your gift of strong, comfortable shoes speaks an unforgettable lesson of "Goodwill to Men."

You gave generously last year, but shoes do wear out, even in America—this Nation on Wheels. Over there, children trudge endless miles each day along frozen rutted roads. Once more, in your charity give shoes—in good wide sizes, preferably saddle oxfords so that either boys or girls can wear them.

Since shoes represent a rather large individual investment, we might follow the lead of a group in Michigan who collected $195.00 and through a sympathetic friend bought not the 33 pairs which this money would buy ordinarily—but 112 pairs of sturdy new shoes.

If your groups have no way of purchasing the shoes wholesale, War Relief Services has offered to do this for us. If you prefer to send money to Headquarters we shall gladly do the purchasing for you and send the shoes, in your name, to the Storerooms of the Holy Father.

As you know, we have always taken particular pride in seeing that everything sent to the Holy Father's Storerooms was brand new, fresh and ready for use. This is still true—in spirit at least. However, because of the desperate need, an exception has been made. Still usable shoes, repaired and cleaned as befits a gift to the Holy Father, can march proudly along with the new. Perhaps in your own community a kindly shoe repair man will give your group wholesale prices on repairing shoes you collect and clean—And don't forget the new laces—

As Christ says: "Suffer the little children to come unto Me." Let's send them to Him in shoes.

### Case To Reach Supreme Court

# Christmas Brings Hope To Deportee

New York —(NC)— Christmas had deep significance for Nereo Dolenz, 23 year old Yugoslav deportee who has been detained at Ellis Island for 22 months. Dolenz has been fighting deportation to Yugoslavia during that period.

At sixteen, Tito had drafted him into the Communist Party. In October, 1949, he arrived in the United States as an officer on a Yugoslav ship.

By prearrangement, he learned of his family's escape from Yugoslavia to Italy and he repudiated his Communist affiliation. When he was arrested here by immigration authorities, Dolenz claimed he would be liquidated by the Tito regime if he returned to Yugoslavia.

A divided United States Court of Appeals upheld the deportation order of the Attorney General. Judge Charles E. Clark, in dissenting, characterized the action of the Attorney General as "inhumane" and "a cruel hoax."

Dolenz now looks to the Supreme Court as his only chance to save his life but has been unable to raise the necessary funds.

On the Eve of Christmas, the Rev. Aloysius J. Wycislo, Assistant Executive Director of War Relief Services — National Catholic Welfare Conference, announced that Dolenz would be given the financial assistance needed to carry his case to the Supreme Court in an effort to rejoin his family at Trieste.

"Dolenz's case, if successful, should solve the problems of a large number of aliens in this country whose lives, bodies, and minds will be destroyed if deported to Iron Curtain and Communist dominated countries" said Father Wycislo.

"Our organization therefore believes that in endeavoring to obtain a decision in this case from the highest court of this land our action is in keeping with the high purpose of our work."

The law firm of Feingold and Falusay of this city is representing Dolenz in his appeal without remuneration. Thus, a light of hope was rekindled for Dolenz on Christmas. His fate will be determined by the Supreme Court.

### Heads Holy Name

Fort Wayne —Ted Toerne has been elected president of the Holy Name Society of St. Mary's Church. Others elected are Samuel Steele, vice president; Richard Goety, secretary, and Lawrence Leeuw, treasurer. Consultants are Al Neidhart, north sector; Jesse Keith, Jr., south; Charles Dirig, east; Mark Giere, west, and William Lamont, central.

OBSERVE GOLDEN ANNIVERSARY — Mr. and Mrs. Louie DeLucenay observed their Golden Wedding Anniversary last Sunday in Angola. They assisted at the 9 o'clock Mass, celebrated by the pastor, Very Rev. Andrew Maas, O.F.M., Conv., in their honor, in St. Anthony's church. Their marriage occured on Dec. 30, 1902, in Hicksville, Ohio. They were born and resided in Ohio until they came to Steuben County forty years ago. Mr. DeLucenay was in the produce business in Ashley until his retirement in 1944. They have resided in Angola for the past two and a half years. They have three children, Paul of Ligonier, Carl of Clearwater, Fla., and Mrs. Esther Shook, of Fort Wayne. There are four grandchildren.

### Gary Holy Hour Hears Fr. Vichuras Speak

"Help restore the Dignity of Man," was the text selected for the sermon by the Rev. Ignatius Vichuras, pastor of St. Casimir parish, at the December Holy Hour of the Gary Deanery Council of the National Council of Catholic Men, held at St. Casimir Church, recently.

Father Vichuras explained "The reason of the Nativity," and implored individuals to live the life of Christ in all of their associations with men. Thus, setting a good example to others and help to restore the dignity of man.

The next Holy Hour will be held at St. Luke's Church, Sunday, January 18, at 2:45 p.m.

### Funeral For Princess

Tokyo —(NC)— Funeral services for ex-Princess Asaka, who became a convert in 1949, were held here in St. Ignatius Church.

Officiating at the Pontifical Requiem Mass was the Most Rev. Thomas Wakida, former Bishop of Yokohama, who received the former princess into the Church three years ago.

The deceased was the wife of ex-Prince Takahito Asaka, a grandson of the late Emperor Meiji and a second cousin of the present emperor. Prince Asaka lost his title in the reorganization of the social and political structure of Japan which followed World War II.

PREPARING FOR THE CONSISTORY — Busy at their task of completing wardrobes for the 24 archbishops and nuncios who will be elevated to the Cardinalate in the public consistory of January 12, Italian craftsmen are busy as shown in this photo of a worker at the Bericoni Shop in Rome, putting the finishing touches on a Cardinal's biretta. Many of the garments will be donated by religious groups in the diocese of the Cardinal-designate. The cost of a complete wardrobe, some 40 pieces, will be reduced from $2,000 to about $500 in accordance with the recent Apostolic Letter, "Motu Proprio Datae." (NC photos)

## 'Service For Sale' Project Of Hobart P.T.A. Organization

"Service for Sale" is the project which the Proparvulis Club of St. Bridget's Church, Hobart, has planned for January.

At a recent meeting in the parish hall, Mrs. Martin Kasmaric, chairman of the project, announced that each member will be expected to use a talent to earn money for the group. The club serves St. Bridget's school in the capacity of a parent-teacher group.

Mrs. Thomas Aitken was appointed chairman of a Valentine Dance, February 14.—Mrs. C. L. Gundy

### Party Huge Success

Chesterton — A Family Christmas Party was held at St. Patrick's School and was attended by approximately 800 persons. This effort was sponsored jointly by the Rosary Sodality and Holy Name Society.

THE PUBLIC ASKS

What does the public ask of funeral personnel in a community?

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The older you are, the harder it is to get protection against financial worries that come when accident or sickness strikes. That's why the reliable North American Accident Insurance Company of Chicago has issued a special policy for men or women up to 75 years of age. It helps meet sudden doctor and hospital bills –and the cost is only $12 a year for either men or women from 15 to 59 years old . . . only $18 a year from 60 to 69 years . . . from ages 70 to 75 only $24 a year. Easy payment plan if desired.

No doctor's examination required, merely your own statement as to your present health. If your policy is in effect at age 75, you may even continue it to age 80 at no further increase in premium. ABSOLUTELY NO REDUCTION IN BENEFITS REGARDLESS OF AGE. Protects you 24 hours a day.

This is the popular, sound "SERIES 500" Limited Accident and Sickness Policy which thousands of men and women are carrying, all over the country–it pays $25 a week for 10 weeks for total disability resulting from certain specified accidents and sicknesses; AN ADDITIONAL $25 A WEEK for 4 weeks from the first day of disability, for accidents requiring hospital confinement; up to $25 cash for doctor bills (at the rate of $3 per visit) even for a minor accident such as a cut finger. In case of accidental death the policy pays $1,000.00 cash to your beneficiary. Accident benefits effective from date of policy. Sickness benefits effective 30 days from date of policy.

In addition, the policy covers many sicknesses including pneumonia, cancer, diabetes, tuberculosis, polio, ulcer of stomach or intestines, and operation for removal of appendix, hemorrhoids, gall bladder, kidney and prostate, paying the weekly benefit after the first seven days of confinement to either home or hospital.

This new policy also has a double indemnity feature covering travel accidents. You receive $50 a week if disabled by an accident in a bus, taxicab, train, subway or street car, and $75 a week if the accident requires hospital confinement. The death benefit increases to $2,000.00 if caused by a travel accident.

***Your benefits are never reduced even though you are also insured in a Group Plan, Blue Cross or other Hospitalization Insurance. So if you are now a member of some worthy hospitalization plan, you still need this additional protection. Only a small percentage of people are confined to a hospital, and even then only for a fraction of the time they are disabled. Most people — over 80% — are confined at home where hospitalization plans do not apply. Or, they are hospitalized for a few days or a week, then spend weeks of convalescence at home before they can go back to work again. The North American Policy pays specified benefits regardless of whether you are confined to your home or to a hospital.***

North American Accident Insurance Company of Chicago has been in business for more than sixty-six years, and is one of the largest sickness and accident companies with assets of over $22,000,000.00. It has paid out many millions to grateful policyholders when they needed help most. North American is licensed by the Insurance Departments of all 48 States and the District of Columbia.

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# RIGHT or WRONG

Editors' views on current events and others' comments

## Do You Appreciate Your Parish Church?

THE different Protestant denominations receive a larger per capita contribution from their people than does the Catholic Church, yet, without intending to imply offense, we Catholics receive benefits and blessings a thousand times greater.

Within a week or two after its birth your babe was adopted by God as His child. Protestants baptize, but most denominations do not baptize infants, because they do not hold Baptism to be necessary for salvation, but regard it as a sort of symbol, signifying their becoming members of a parish church.

But Christ tells us through St. John, "Unless *any one* be born again of water and the Holy Ghost he cannot enter into the Kingdom of God" (John 3:5). Even an infant cannot enter the supernatural bliss of Heaven until it receives a supernatural life, until it is "born again" through Baptism.

The Church feels that it has a special obligation to this child after it is baptized. She feels that she must assist in rearing it as a child of God, providing religious schools where the child may be both instructed in the knowledge of God and guided according to His plan of salvation.

Only two or three Protestant denominations out of more than 200 have parish schools. In most denominations the Sunday service consists merely of hymn singing and a sermon and the preacher, granting to each person in the pews the right of "Private Judgment," is not very helpful to the listener.

In the Catholic Church we have the renewal of the very service which our Divine Savior offered to God on the night before He died, in which Christ Himself is the "Offerer" and the "Victim." During that offering it is possible for the faithful to receive the Divine Savior into their bodies and these two things alone are worth a thousand times more than anything procurable in any other religion.

Many Lutheran churches have as their chief service on Sunday our Mass as far as the Offertory. They cannot go beyond that because the Offertory is related to the consecration and, lacking Apostolic Succession, the clergymen of that Church as well as of other churches, cannot consecrate or produce the living, glorified body of Christ under the form of bread.

We hear much about "preaching the gospel," but the portions of the Epistles and Gospels read in Protestant churches are the very ones selected by the Catholic Church long before any Protestant church existed. That is true of the Introit, the Collect, the Gloria In Excelsis, the Credo.

The Catholic marriage is prepared for by confession and during the nuptial Mass the wedded couple receive Holy Communion.

The Catholic burial service is more beautiful than that of any other, and your dead are remembered at the Mass in your parish church as long as Mass will be offered there. Your deceased loved ones are placed in consecrated ground because their bodies had so often been intimately united to God.

Do you not think that all these benefits call for your more generous support not only of your parish church, but of the seminaries where future priests are trained, of the orphans or homeless children of the diocese, of the needs the Holy Father must attend to throughout the world? The spiritual benefits, at the disposal of Catholics, cannot be measured by material gifts, but only material gifts can build and maintain churches, schools and other religious institutions.

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OUR SUNDAY VISITOR

With YOUTH SECTION

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## Our Weekly Chat With You

Continued from page 1

zines as objectionable, but that they were rather related to a very sensible Code, agreed to cooperate with the National Organization for Decent Literature, and they assured its National Director that they profited by the clean-up. But there are still plenty of persons who are bent on injuring the morals of youths as the first step towards winning them for anti-God propaganda.

Therefore why should not *you*, and *you*, and *you*, each take a New Year's resolution to patronize only those magazines and book racks in your community which are clean, which are cooperating with the NODL.

## Evil Can Be Cured

The evil could be cured in one month if the pastor and all his parishioners, in perfect keeping with the attitude Catholics *must* take towards immorality, let it be known that they could not conscientiously patronize any place, even for other things than literature, where lewdness in print is offered for sale. That would not be a "boycott," but rather the conscientious observance of a moral law, which none may, before God, shirk.

Parents send their children to religious schools in order to have their minds and hearts conditioned for what is clean and decent and, therefore, they cannot permit their magazine stand proprietor to undo this. They certainly cannot give him encouragement in his character-destroying practice, even though his intention is not to do that.

Join with others in your parish, or start a parish movement, to rid the community of moral filth and every right-minded non-Catholic will be with you. In cities the effort should be inter-parish, because there must be consistency. The dealers within the limits of one parish might ask why they are made victims while the dealers within the limits of another parish are not.

Since there is no greater evil in our country today than that of the distribution of filthy literature, there is no resolution so important for you to take as to help rid the community of it. We believe that cooperation in such an effort should be the first among your New Year's resolutions.

Sincerely yours in Christ,
THE EDITORS

**The fault is partly on Catholics for lack of understanding of the beliefs, practices and hopes of Catholics. We have been too smug, too aloof and often too intolerant. We never discuss religion.—Dr. James M. O'Neill.**

# GOD LOVE YOU

## Most Reverend Fulton J. Sheen

THE Russian peasantry for centuries have had a curious tradition. It seems that an old woman, the Baboushka, was at work when the Wise Men passed from the East on their way to Bethlehem to find the Christ Child. Knocking at her door, they said: "Come with us; we have seen His star in the East and we go to worship Him." She answered: "I have some housework to do and there are some things I bought yesterday I have to put away. When this is done I will follow." But her work was never done, and the Three Kings passed on their way, and the star shone no more on the darkened heavens. She never saw the Christ Child but she is still seeking and yearning and trying to make up for it by caring for His children at Christmas.

It is she who in Russia is supposed to fill the stockings of the children and dress the tree on Christmas morn. Children are awakened by the cry: "Behold the Baboushka!" They spring out of bed to catch a glance of her before she vanishes through the open window. The tradition has it that the good old woman believes that whenever she gives a gift to a child, or warms and feeds the poor, she may find the Christ Child whom she neglected centuries ago.

Everyone, like Baboushka let pass the thousand graces which poured into the soul from the Christ Child through His Mother Mary. Souls will be lost not only from the evil they have done, but also because of the good that was left undone. The sun is shining, but we hide from its light; the river is near but we will not wash; the stars beckon us to meditation about God, but we look down; grace calls us to sacrifice for the spread of the faith in missionary land and we heed it not. The lost opportunity is one of the saddest stories of tongue or pen.

But in the Mercy of God it is never too late. Like Baboushka we can make amends by filling the stockings of our one hundred thousand missionaries by doing without a luxury or a dessert or a package of cigarettes or a bottle of liquor, or the tenth tie in order to feed a Korean infant, hire a catechist for an African Mantu, dig a well for a Moslem, or build a chapel for the convert Hindus. For all the neglected inspirations of grace, atonement can be made, for in helping the Society for Propagation of the Faith you are not helping a particular mission or a particular missionary, you are helping the Holy Father. Your offering goes to him; he decides where it will be sent.

**If you wish to make up for your unresponsiveness to God's grace through life, be a Baboushka. Then you will have a Merry Christmas because Mary brings you Christ.**

This is what others are doing! GOD LOVE YOU to A. H. for $13, the money she earned helping at a private party . . . GOD LOVE YOU to A. D. G. for a sacrifice of $25 which she has sent to help the Holy Father's Missions . . . GOD LOVE YOU to I. K. for $16. She decided against buying a set of China and instead will send the payments she would have otherwise made for the China to the missions. . . . GOD LOVE YOU to M. S. who sends $3 from her co-workers . . . GOD LOVE YOU to Mrs. N. P. "After reading MISSION, I just could not keep this $4. I had been saving it towards a pilgrimage to St.Anne deBeaupre next year but decided I could wait but the missions could not."

**Cut out this column, pin your sacrifice to it and mail it to the Most Reverend Fulton J. Sheen, National Director of The Society for the Propagation of the Faith, 109 East 38th Street, New York 16x, New York or your Diocesan Director.**

CHARLIE CALLAHAN'S

# Sportscasting

ABOUT six years ago, there were three freshmen at Notre Dame who roomed together in Breen-Phillips Hall. Each had a high aim, athletically speaking, during their period on the campus "beneathe the Golden Dome." They also were aiming high scholastically since all three were graduated with honors. One came from Concord, Mass., and he wanted to make the Irish track team. The second, who was from Baltimore, Md., was desirious of becoming a member of the football team. The third, from Kewanee, Ill., wanted to play on the Notre Dame basketball team.

How well did they succeed? The first, Val Muscato earned three monograms, running in the 440 and 880, and was elected team captain as a senior. The second was a two-time all American quarterback. Chances are you've heard of the guy—Bob Williams. The third was the only member of his class to win three monograms in basketball, and as a senior was co-captain of the Irish hoopsters. His name, Marty O'Connor.

I was thinking of this the other day when I was in Memorial Hospital, in South Bend, Ind. The reason I was there was to see O'Connor, who became a victim of polio in early November, and is now pretty much paralyzed from the waist down. He is fighting the good fight, and there is reason to believe that through prayer and patience he will eventually recover. Recently, his morale was given a big boost and that is my story.

At the time of being stricken, Marty was in his second year of Law School at Notre Dame. He had intended this winter to be an assistant coach of Notre Dame basketball, as he had a year ago. The present seniors on the squad, incidentally, were teammates of O'Connor on the 1950-51 Irish quintet.

**The doctor assigned to the case was discussing Marty's condition with Johnny Jordan, Notre Dame basketball coach. "One of the most important things," said the doctor, "is keeping his morale high."**

**Jordan asked the question: "How would it be if we won a basketball game for him?"**

**"Wonderful, wonderful," was the reply of the doctor.**

**So, out of Notre Dame, comes another story of "Win this one for the Gipper." Only this time, it was "Win it for Marty."**

**The contest was the Indiana game, played in the Notre Dame field house in early December. The Hoosiers, with pretty much a veteran team, were definite favorites.**

**The game was to be broadcast over a South Bend station. Arrangements had been made for Marty to listen to the pre-game summation of announcer Frank Crosiar. There was a reason for this. In a practically unprecedented move, Crosiar took his "mike" into the Irish dressing room. Then Jordan and the five members of the starting team spoke directly to O'Connor. Each in his own way said he would do everything possible to gain the victory. Jack (Junior) Stephens said: "We'll win, Marty, and tomorrow you'll have the game ball."**

If you were to visit O'Connor today it would be hard to miss the place of honor that the ball occupies in his hospital room. Painted on it is the score: Notre Dame 71, Indiana 70.

Stephens in particular kept his word. With approximately 10 seconds remaining and Notre Dame behind by one, Stephens dribbled the length of the floor and shot from underneath. There were two seconds left as the ball went through the hoop.

## Garden Games

Easterners will get a look at the current Notre Dame basketeers in the next couple of days. Monday night, (Jan. 5) the Irish will play Holy Cross in Boston Garden, and Tuesday evening they meet New York University, in New York's Madison Square Garden. Both games will have memories for Coach Jordan. In the only other basketball game between the Irish and Holy Cross, played on New Year's Eve, 1934, Notre Dame won, 45-19. The New York University contest will mark the 20th continuation of that rivalry. The first one was on Dec. 29, 1934, N.Y.U. winning, 25-18. This was the initial collegiate hoop encounter played in Madison Square Garden. As for both contests bringing back memories to Jordan. Well, he was captain of that 1934 Notre Dame five.

## NCAA Meeting

**This will be a week to watch the sports pages if you happen to be the owner of a television set. The National Collegiate Athletic Association, commonly known as the NCAA, will be having its annual meetings in Washington, D. C. from Wednesday through Saturday, and the number one item of discussion will be the televising of college football.**

**If there is to be any change from the present haphazard "game of the day" method of presentation with each team being limited to one appearance, it will have to come from recommendations made at this meeting. It will be interesting to see what happens. One of those leading the fight for no restrictions on the T-veeing of games will be Notre Dame's athletic director, Ed (Moose) Krause. Franny Murray, athletic director at Pennsylvania, will be another.**


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# Now's The Time To Say 'Thank You God'

REV. ROGER L. VOSSBERG

JUST stop for a moment in your thoughts and ask yourself: "When did I last thank God for favors received?"

It should have been last night before you closed your eyes in sleep. Was it?

You recall the sad story of the ten lepers who were cured by Christ. The story is sad because only one of the ten returned to give thanks.

The lepers, like most of us, were lavish with their "please" prayers, but nine out of ten forgot the "thank you" prayer. Christ praised the gratitude of the one leper and was "shocked" by the ingratitude of the others: "Were not ten made clean? But where are the nine?"

It is easy enough to say, "Please, God," in order to get something, but once we have what we wanted, we often forget to say, "Thank you, God."

The New Year is now only a few days old. There is still time for you to thank God for the favors, blessings, and good fortune you received during 1952.

Perhaps you asked God for many things in the past 12 months, and frequently, when He saw it was for your good, He answered your prayers, sometimes at once, sometimes only after weeks and months of prayer. But do not forget: there were countless other blessings and graces God gave you even without your asking. Surely, it is now time to say: "Thank you, God, for being so good to me."

## Count Your Blessings

What are some of the blessings and good things you received from God the past year?

1. God gave you 365 days of more time in which to make your life better and do penance for your sins. If you were suddenly notified by God that you were to die within a few hours, perhaps the first thing you would answer is: "Oh, God, please give me more time!" Well, God gave you 365 days of more time in the past year. Why not thank Him for that extra time?

2. In 1952 you received many graces which somehow or other, you realize now, told you what to do, and gave you the strength to do it. That was God at your side. You may have done even hard things and great things, works and responsibilities which you thought you would never be able to do. Thank God for that help.

There were times, too, when temptation almost mastered you. But you fought successfully! You know from sad experience that weak human nature needs extra support against the storms of temptation. You know you would have tumbled into sin—but God warned you and fortified you by His grace. Should you not thank Him for that?

3. How many times during 1952 did God forgive you in the Sacrament of Penance? Each time you promised to do better, but sometimes you fell again, perhaps mortally. But a merciful God forgave you again. Did you thank Him for that?

How frequently, too, did Our Lord favor you with a personal visit in Holy Communion? None of us deserves such a Divine Guest, but He comes into our souls as frequently as we want to kneel at the Communion railing. Do you thank Him each time you receive Holy Communion?

4. During 1952 perhaps God favored you in a material and financial way. You did not merit this prosperity. Yes, you labored, but God blessed your labors and gave the increase.

God watched over you and your family during 1952. He gave them good health, success in school, success in marriage. Did you thank God for these blessings?

## Our Special Privilege

5. Did you ever thank God for the privilege of living in America? Not only spared from the devastation of war, our nation still enjoys a freedom and prosperity that hardly is matched anywhere on the globe. Ireland, Switzerland, Canada—these are about the only major nations that enjoy the peace, liberty, and prosperity which we in America enjoy.

Are you in America by your own choice? Very few readers are here by their own choice. The rest of us are here simply through the kindness of Divine Providence. Thank God for that big favor!

6. Maybe you never thought of thanking God for the sickness, misfortune, and other suffering you experienced the past year. Why thank God for these unpleasant things?

Listen: You learn much by carrying a cross. When you are sick, when you are faced with difficult problems—how suddenly you learn how much you depend on someone else, on God, and others in this world. Pride is knocked out and humility takes its place. Is it not a blessing to learn humility? Thank God, then.

Another blessing from suffering—you learn how to pray. Perhaps you tried everyone and everything else to help you—except God. But finally you found that prayer brings God's help, and God's help solves everything. Is it not a blessing to learn how to pray?

And then by sickness and suffering you do penance for your sins. It is easier to suffer on this earth than in Purgatory. If you have accepted sickness and suffering with patience and resignation to the will of God during the past year, you have done much penance for sin. Is that not a great blessing?

But do not wait until the end of the year again to thank God for favors received. Every night before you close your eyes in sleep, just say in your own words: "Thank you, God, for being so good to me today!"

---

A woman is quick at getting to the bottom of things except when she's searching for her rush-hour bus fare.—T. J. McInerney.

The one thing that invariably deprives a woman of the last word is an echo.—T. J. McInerney.

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# Would You Give One Hour Each Week To God?

RICHARD STANTON

WHILE men were jobless during the depression, many a pastor coaxed them into working on parish projects. And they worked with will. Scores of men turned out in the early morning and kept at it until dark, each according to his skill, laying brick, pouring concrete, knocking scaffolding together, or just digging. There was no pay involved—just an occasional sandwich and a cup of coffee. But the men worked wonders. Landscaping was done, basements dug out, pavements laid, garages built—even in some instances, church buildings and schools erected.

Then God heard our prayers and rewarded the men for their goodness. They trooped back to their jobs. But now—whereas they had once been willing to donate forty or fifty hours of their time each week to their church—now the individual wage-earner thinks of one hour's pay each week as an outlandish contribution to the collection. If any pastor were to ask, say, your average bricklayer for a weekly $3.40 (their hourly wage), the man's eyebrows would raise to the vanishing point.

And so the pastor sits back and ponders over the strange ways of humanity.

## One Hour A Week

But is an hour's wage too much to give God each week? It comes to something like 2½ per cent of our income. Isn't God worth at least that much in our lives? Can it be that we turn to God only in time of misfortune, that we forget Him when things are prosperous?

There is a direct ratio between our financial well-being and our church contributions. I mean, the more we give God, the more we get back—in money, security, happiness, and (most important) in merit. It's a matter of faith. We're bound to believe it, since the Bible assures us that God will not be outdone in generosity. To convert that faith into certain knowledge we have only to test the principle.

Let me suggest, by way of experiment, that you double your weekly contribution for a period of three months. Then, if things haven't improved for you in that interval, go back to your old scale.

But I'm confident that things will improve for you because, you see, I've tried it myself. Many years ago I adopted a principle of generosity with God—giving money to religion—and since then I've never had to worry. I can never keep much of a balance in the bank but, on the other hand, I've always had enough and my least whim is gratified.

The real happiness is interior, but I've even had what my friends call "small miracles" occur when I actually needed money for home or personal needs.

Are you willing to give the system a three-month trial?

Gospel Story

# One-Word Prayer

ALBERTA SCHUMACHER

IF you are a wife and mother, this story will probably remind you of yourself. We only hope you can read it through till the very end and still be able to say: "My 'bad' days are exactly like that."

Ellen Munroe heard an ugly clang and rattle that disturbed her enjoyment of the sound of waves softly lapping a sun-baked beach. She was suddenly cold and she opened one eye cautiously to determine the cause.

"Fred, you idiot, give me back that cover!" She glared at her grinning husband who had joined forces with the alarm clock to bring her back to reality which was a January morning far from sun-baked beaches and gently lapping waves.

The coldness quickly revived Ellen and she smiled, grimly at first and then, after whispering one Word in prayer, broadly and with remarkable good spirit for such an unearthly hour. She dropped to her knees to continue her morning prayers begun with that initial Word.

After prayers she slipped into a gay flowered duster, tied her hair back with a ribbon and dashed to the kitchen to light the burner under the coffee pot. En route from kitchen to bathroom she was directed to a bedroom detour by the loud wails of her youngest child. While attending to the needs of that young despot her husband took possession of the bathroom. Softly the One Word Prayer, and then a kitchen hand-wash and the makings of breakfast.

Carefully she broke the eggs into the skillet when the spoonful of lard was just the right temperature. R-rring! went the telephone, and she started to groan but substituted her One Word Prayer instead.

It was Fred's sister. "Trouble! Trouble and more trouble!" the perturbed voice on the other end of the line said in tones suggesting at least something as serious as a bomb in the backyard.

One Word, and then Ellen was able to say kindly, "Yes, Abbie. Tell me about it."

There followed a several-paragraph-without-benefit-of comma-for-break, let alone period, dissertation on an unexpected and uninvited guest who would upset the male-female balance of Abbie's dinner party.

"Just a minute till I look at the eggs," Ellen said, and made a grab for the skillet. The voice on the phone followed her reproachfully.

"Brown around the edges," Fred said, looking over her shoulder at the eggs. "Who is that on the phone?"

Brown around the edges indeed, and whose fault was it? "It's Abbie . . ." she began and then formed the One Word Prayer silently with her lips to keep from saying more. She went back to the phone. "I'll call you back after breakfast," she told her sister-in-law. "I'll help you find someone to balance things up," she promised.

After rebuttal from the other end she said smoothingly, "No, I won't forget, and I'm sure this party line won't be so busy after breakfast that I can't reach you. You just relax, Abbie . . ." Ellen hung up and then relaxed her own ruffled disposition with her One Word Prayer into which she put so much.

She got Fred settled and then dashed to the rescue of her youngest again. So on and on . . . until the older children were on their way to school, Fred on his way to work, and the baby in his play-pen.

Between that time and lunch there were three peddlers and one survey-taker, all of which conspired to make her forget to call Abbie. The phone began to blare insistently, and it was an irate Abbie ready to do battle again about the trivialities of life. The One Word Prayer sustained Ellen through a session of Abbie's wrath and the rude clicking of an eavesdropping party-liner.

The afternoon was peaceful till school let out. Billy had been in a fight and Martha had lost her fountain pen. Again the One Word Prayer which was actually all she had time for in the ensuing melee. Fred came home with a headache and said he didn't feel like eating sauerkraut and wieners which was all she had on hand except for the salad and dessert. The One Word Prayer and an errand for Martha to the corner grocery kept Ellen going, through that new obstacle to a pleasant day.

Peace descended sometime during the Family Rosary. It would seem this was an ordinary day with ordinary molehill troubles, but really it was a day to make the angels in heaven sing for joy. Ellen had sanctified it with the Holy Name of Jesus, her One Word Prayer, her Source of all strength, her Healer of all wounds, and her Silencer of angry words. "Blessed be the Holy Name of Jesus," she whispered that night as her head touched the pillow, and a minute later she slept the sleep of the healthily exhausted. An ordinary day in any life can be made extraordinary by the use of Ellen's One Word Prayer. Try it.

# Convert Becomes Stockholder In Million Dollar Plant

CHARLES WHITE

A CONVERT was being shown through the church just before his baptism. It was a sturdy brick structure, well kept, with spires rising high over the neighboring houses. Three times a day, and oftener on holidays, the sonorous bells in the steeples would send their invitation to prayer pealing through the countryside.

Inside, priest and convert stopped to admire the main altar, a monolith of marble surmounted by a soaring "ciborium" or canopy on pillars, after the fashion of the high altar in St. Peter's, Rome. On either side of the church was an exquisitely simple statue, in white marble, of the Blessed Mother and St. Joseph.

As they walked down the aisle, they could see an infinity of organ pipes in the gallery, arranged in symmetrical pattern. The baptistry was enclosed in a hand-wrought iron grill.

Everywhere one looked there was evidence of a devout good taste.

"And all this is yours," the priest said, with a casual gesture of his hand. "You're now a member. You

Continued on page 15


OUR SUNDAY VISITOR
PILGRIMAGE
TO ROME · FATIMA AND ASSISI

Approved by Most Rev.
JOHN F. NOLL, D.D.
Bishop of Ft. Wayne
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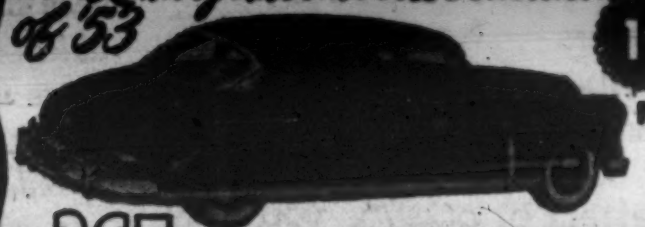

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2. As soon as your square is finished, write at the top of the sheet the total number of letters F (or f) you put into the square. PRINT YOUR NAME AND ADDRESS PLAINLY right next to your total.

3. Mail your square, ALONG WITH $1 for a full one-year subscription to Family Times, to

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Enter Now. Thousands have received fortunes in prizes, never knowing beforehand that they would win—anyone may win in this game—and that means you! All Entries Must Be Postmarked on or before Midnight, February 2, 1953.

1. Draw a square 2 inches long and 2 inches wide, with either pencil or ink, on any kind of paper. Inside this square put as many letters F (or f) as you can.
2. The letters F (or f) must be clearly readable to the naked eye, and must not touch each other, and must not touch the sides of the square.
3. Your square must be your own work. Photographs are not eligible. Duplicate awards in cases of ties. In the event of a tie for any one of the prizes offered, a prize identical to that tied for will be awarded each tying contestant.
4. Anyone living in the United States is eligible, except employees and owners of Family Times or their families, and winners of prizes worth more than $100 in any of Family Times' previous contests. Only one prize to a person. The judges' decisions are final and no entry will be returned. All entries become the property of Family Times. Only one member of an immediate family living at the same address may compete. Gift subscriptions cannot be accepted. If you already subscribe to Family Times, your subscription will be extended a full year.
5. Prizes will be awarded for the squares with the most letters F (or f) inside the square.
6. As soon as your square is finished, write at the top of the sheet the total number of letters F (or f) you put into the square. PRINT YOUR NAME AND ADDRESS PLAINLY right next to your total.
7. Your $1 subscription for a full year to Family Times must be included with your entry so that you will be eligible to win the new 1953 Hudson "Jet" 4-Door Sedan first prize, the $1,000 cash second prize; or one of the 363 other big prizes (365 in all). As soon as your square is finished, mail with $1 for your one-year subscription to

FAMILY TIMES, Dept. 55-A, 3132 M St. N. W., Washington 7, D. C.

8. Be sure to send your entry on time. All entries must be postmarked on or before midnight, February 2, 1953.

# Our Subject Today: The Epiphany

**This discussion deals with the article on page 1. Be sure to read it carefully.**

**JOHN:** When do we observe the feast of the Holy Name of Jesus?

**MARY:** How long does the Christmas season last?

**CHARLES:** In what way is the feast of the Epiphany related to Christmas?

**ANN:** Whom did the Magi represent in the mind of God?

## Questions Addressed To The Class

**What other events are commemorated on the feast of Epiphany?**

CLASS: The Baptism of Jesus by John the Baptist and the working of His first miracle at the marriage feast of Cana.

**Why are these events commemorated on the feast of the Epiphany?**

CLASS: Writers in the early days of the Church claim that Christ was actually baptized on the 6th of January. It was fitting too, that the beginning of His public life near His home at Nazareth should be witnessed by a number of people.

**How did God the Father testify to the divinity of Christ on the occasion of His Baptism?**

CLASS: He uttered these words, as He did on the occasion of the Transfiguration: "This is My beloved Son in Whom I am well pleased; hear ye Him." That was a manifestation as great as that of the miraculous star which led the Magi to Jesus.

**Which great saints of Primitive Christianity testified that these three events were all observed by the one feast of the Epiphany in the first centuries?**

CLASS: St. Leo and St. Gregory the Great, and St. Augustine, to mention only a few. But the Church, as you will note in the Gospels, also observes these events on three separate days. The visit of the Magi is commemorated on Epiphany Day itself; on the Octave of the Epiphany the Baptism of Jesus, and on the following Sunday the miracle at the marriage feast of Cana.

**Was this visit of the Magi to Christ's birthplace foretold in the Old Testament?**

CLASS: Yes. It was foretold by the Prophet Isaias. He foretold how "the strength of the Gentiles" traveling on camels and carrying gifts of gold and frankincense, would "show forth praise to the Lord."

**In what words did the prophets of the Old Law foretell that Christ would be born at Bethlehem, although His mother and Joseph lived at Nazareth?**

CLASS: "And thou, Bethlehem, of the land of Judea, are not the least among the princes of Judea; for out of thee shall come forth a captain who shall rule my people, Israel."

**What is the spiritual significance of the miraculous star to all of us?**

CLASS: It is a symbol of divine grace, of actual grace, which enlightens the mind and then moves the will to act in conformity with that light. Just as the angel brought that light to the Shepherds, so the miraculous star brought it to the Magi.

**Does God give actual grace only to a few?**

CLASS: No. St. Paul says He gives sufficient to every one to be led to the way of salvation. But just as thousands in the east saw this star and ignored it, so thousands and millions, who receive at least the minimum of actual grace, refuse to follow it. They are either material-minded or they are so antecedently prejudiced that they will not look for the truth in the right place.

## Epiphany

Continued from page 1

by St. John the Baptist took place on that date, and it is observed by the Church on Epiphany. So is the marriage at Cana, the first incident in Our Lord's public life, celebrated.

In other words the Epiphany honors those three events—the visit of the Magi, the Baptism of Christ, and the working of His first miracle. Even if it were not assured the latter fell on that same date, it is quite fitting that the beginning of His public life should be observed on the feast which is occupied with the beginning of His life.

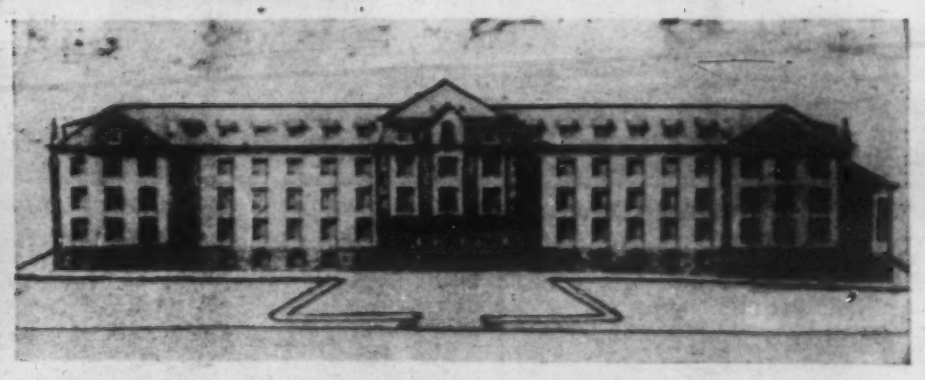
You will recall that it was at Christ's Baptism that God, the Father, Himself first declared that Jesus was His beloved Son: "This is My beloved Son in Whom I am well pleased" (Matt. 3:17).

These three events in Christ's life have been observed on the 6th of January from the days of primitive Christianity. St. Leo and St. Gregory and later St. Augustine referred to the three events commemorated by a single feast.

The Church separates these feasts in the gospel she uses on the Octave of The Epiphany, and the first Sunday after that Octave. On the Octave the gospel

Continued on page 12

## Help Build This SEMINARY AT FATIMA



Architect's sketch of Divine Word Seminary to be erected at Fatima, Portugal.

● Would you like to cooperate with the wonderful efforts of our missionary priests and help us build a Seminary near the shrine of Fatima to make possible the education of more young Apostles? Please remember them in your prayers, and if you are able, help materially. WE PROMISE TO PLACE THE NAMES OF ALL DONORS OF $5.00 or MORE BENEATH THE HIGH ALTAR IN THE SEMINARY CHAPEL, which will be so near to the cherished shrine of Our Lady of Fatima, Portugal.

We will send a holy card, in colors, of Our Lady of Fatima, with prayer to her, TO ALL WHO AID OUR BUILDING FUND.

Write to

REV. FATHER RALPH, (Natl. Dir.)
S. V. D. CATHOLIC UNIVERSITIES
316 N. Michigan Chicago 1

*You Can't Take It With You, So*

# Make Your Money Immortal

REV. CHARLES F. McCARTHY, M.M.

YOU can make your money immortal by investing it in souls, in the spread of the kingdom of God. You can't take it with you, but you can send it on ahead, and even gather a bit of interest to feather your nest here below as well as feathering your wings hereafter. If you are interested, a Catholic Annuity is for you.

Generally speaking, an annuity is an agreement entered into for the purpose of securing for oneself a fixed income. It is a contract whereby you receive annually (or semi-annually) a determined, lifelong revenue in exchange for a gift to some concern, agency or organization. This annuity gives you an income that is safe, sure and protected. It will ride business reverses, international situations and inflation — all because the organization that receives your gift offers itself as a security for the payment of interest on annuities. You get a good return on your investment. The rate of interest is governed by your age, so that the more advanced you are in years, the higher the rate of interest.

Prudent persons make some disposition of their effects before death, instead of leaving this to their heirs or executors. Thus they avoid the possibility of their wishes being voided as the result of a will contest. A Catholic Annuity solves this problem. Their income is protected during their life and after death, the gift passes without delay to the good work which they wish to benefit.

The annuity advantages are offered to you by any worthwhile agency, either secular or religious, that features this form of investment. A Catholic Annuity offers you additional advantages.

## A Twofold Tax Saving

An annuity offered by a religious order or mission society, for instance, is different in purposes and character from the ordinary commercial annuity. For example, when Mr. John Doe prepares to take out a mission society annuity, he soon learns that the community is not in competition with commercial annuities issued by insurance companies. Secular concerns may give a greater monetary return as an investment, but Mr. Doe is not interested in money alone. He is a Catholic and a good one. His generosity is inborn, no less than his self-interest. He sees in a mission annuity a means of giving liberally to the glorious enterprise of the Church, the missionary apostolate, and at the same time reserving to himself for life the income he cannot afford to sacrifice. Since he is mission minded, he prefers to leave the world better than he found it. After death his good works will continue. In helping others, he helps himself on earth, and helps others from the next world.

There is a twofold tax saving on his "Catholic" annuity. Firstly, he may declare that he has made a contribution to a charitable organization; then he is allowed for his Federal tax purposes a good deduction on his taxable income. No investment in a secular agency can give him this benefit. Secondly, he makes a tax saving on the interest check which he receives from the religious group. He does not pay a full tax on the entire amount of the interest, but needs include only 3% of the cost in his income.

An annuity with a Catholic order, for instance the Missionary Sisters of Our Lady of Victory, is safe because it is regulated by State Laws which require annuity funds to be invested in the most conservative ways.

With such an annuity, you help the work of the Church in saving souls at home and abroad. You provide a spiritual bank of riches and happiness in Heaven, credited to you for all eternity. "For in helping one of these, My little ones, you have helped Me!"

Any diocese, religious community or mission society which has the annuity plan will be glad to handle your inquiry and send a free booklet or information without obligation to you.

# How To Pay Debts Owed By Your Parish

TODAY we are told that there are 62,000,000 people employed in the United States at a higher wage than ever before earned in our history. Since there are only 37,000,000 families in the nation it means that every family has, on the average, one and two-third wage earners. Evidently every one of these, beneficiaries of God's supernatural blessings and favors, should be a contributor to the parish church and school for the reduction of debt because these institutions, dedicated to God, should not be mortgaged longer than necessary.

The answer often given, namely, let the next generation do something, hardly holds today, because in a few years your parish, if it is located in a city, will be divided, and your children will have to build another church and school.

But wisdom dictates that as much as possible of a heavy debt on new construction should be paid off quickly, because should harder times come parish income would drop to a degree which would make it impossible to pay anything on debts.

If larger contributions bespeak more appreciation, then certainly they should be made, because it is unfair, unworthy of us, not to appreciate the divine blessings God made available through His Church.

If you divide over a period of 52 Sundays the amount that you decide at the beginning of the year to give to your church, it certainly does not represent a burden.

Most smokers pay more for their smokes as they pay to God for the promotion of all His causes through His Church.

Most people who drink beer or other alcoholic beverages spend more for them than for the support of their church, including the reduction of the debt.

Most people spend more money on the movies and other forms of entertainment than they do for their church. (See article "How We Spend Our Incomes," page 1.

What is worse, they spend these things gladly, but they seem to have a reluctance to give to the Church. This does not show a good spirit and certainly portrays a wrong appreciation of values.

For the spread of the Church throughout the world, and even through areas of the United States where Catholics are sparsely settled you give very little. If you hold a membership in the Society for the Propagation of the Faith, and contribute $2.00 to the Mission Collection—you give less than one cent a day.

When you know that a special important collection is to be taken up a month from now, why do you not lay a little aside every day, which you will not feel at all, and then make the contribution, representing the sum total of your little daily sacrifices? The amount you would thus give would be much larger than you have been wont to give; in addition, you would keep conscious of the importance of the work that collection sustains, and you would also be getting a daily reward for your little sacrifices.

In the early centuries when, because of the persecutions waged by pagan emperors there were no special buildings used as churches and schools, there was an offertory collection just as there is today, and it was used to relieve poverty among the poor of the congregation.

In most European countries the churches have been supported by taxation. In other words, the State paid small salaries to the clergy, assisted in erecting churches and supporting the schools. In our own country that may not be done according to our Constitution; but the benefits derived from your religion are worth much more than the amount of money any Catholic is giving per year.

# It Isn't Only Your Dollar Which Is Worth Less Today

IN a recent number of The American Lutheran the readers' attention is called to the fact that the dollars given to the church are not worth any more than they are in the hands of the laity. The author reminds readers that if they contribute $1.00 to the envelope collection on Sunday, they are actually only giving 50 cents as compared to some years back; that if they really intend to give only the equivalent of what they gave then, they should be giving $2.00 now.

You buy coal and pay twice as much for it as you did five years ago, but your parish church must buy a vast amount of coal to heat the church, school, rectory and convent buildings. If you give to your parish church only what you gave five years ago, you are actually giving only one-half as much in buying power today.

This is true of practically everything purchased for the church or school or convent or rectory, of all repairs made on these buildings, including painting of the outside which must be done every few years. The cost of every piece of furniture, of altar wine, of candles is up. Therefore you should not regard as unreasonable reference to these matters by your pastor.

The church and the other buildings of the parish do not belong to the pastor, but to you, and you know that it is not quite fair to have him worry considerably over the cost of improvements, repairs, reduction of debt, interest, insurance, janitor pay and everything else which is a necessity in the operation of the parish.

## Movie Guide

**Class A, Section 1**

Rogue's March

**Class A, Section 2**

Beautiful but Dangerous
Member of the Wedding, A
No Time for Flowers
Redhead from Wyoming
Skipper Next to God
Stop, You're Killing Me
Train of Events

**Class B**

I Don't Care Girl, The
OBJECTION: tends to justify divorce and remarriage; suggestive dancing.
Never Wave at a WAC
OBJECTION: reflects the acceptability of divorce; suggestive dialogue.


## Art Work Wanted

Art work suitable for reproduction on high quality greeting cards. Catholic subjects such as Madonnas, The Holy Family, Bethlehem Crib scenes, etc., for Christmas use only. This art is wanted by an established greeting card company, forty years in business. Send art work with a letter stating price wanted, pack art work carefully. Not responsible for condition of art work until received. All art submitted will be paid for or returned, carefully packed, within 72 hours. New, unused, original art or art that has been used for reproduction, but not on greeting cards, will be considered. Address to Grinnell Lithographic Co., 185 Grant Avenue, Islip, L. I., N. Y.

"Mind telling me what your bill will be? I'd like to know whether I have anything to live for"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☐ on Wills: "The Making of a Catholic Will."

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# The Life of Christ

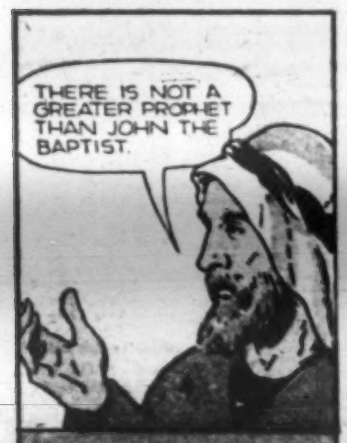
Adapted from a story by the Rev. Robert E. Southard
Pictures by Addison Burbank

AS JESUS ENTERS THE TOWN OF NAIM, A DEAD MAN IS BEING CARRIED TO HIS BURIAL. SEEING THE MOTHER'S GRIEF, HE ACTS.

THE POPULACE IS OVERCOME WITH AWE. THE STORY OF THIS MIRACLE SPREADS THROUGHOUT JUDEA.

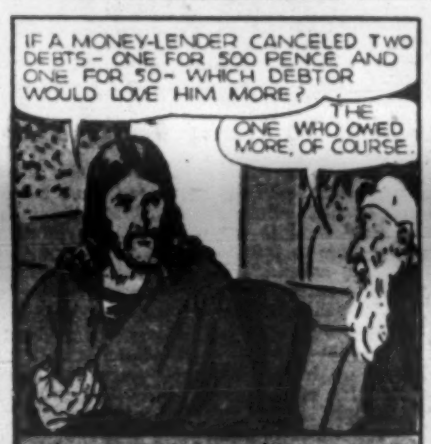
JOHN THE BAPTIST, IMPRISONED BY KING HEROD, SENDS TWO DISCIPLES TO QUESTION JESUS.

JESUS TELLS THEM TO TELL JOHN WHAT THEIR OWN EYES AND EARS HAVE WITNESSED.




JESUS THEN PRAISES JOHN AND THE PEOPLE WHO HAVE LISTENED TO HIM.

AT THE HOUSE OF SIMON THE PHARISEE, A PENITENT WOMAN ANOINTS JESUS' FEET.




JESUS KNOWS THE THOUGHTS RUNNING THROUGH SIMON'S MIND AND ANSWERS THEM.

THE GUESTS WONDER WHO THIS IS, THAT HE EVEN FORGIVES SINS.

# The Twelve Days of Christmas

THE TWELVE DAYS BETWEEN CHRISTMAS AND EPIPHANY HAVE ALWAYS BEEN GREAT TIMES FOR PLAYS AND SHOWS. LONG AGO, CHRISTMAS PAGEANTS WERE ACTED OUT IN CHURCH.

MODERN PLAYS HAD THEIR BEGINNINGS WHEN THESE PAGEANTS MOVED OUT OF THE CHURCH INTO OTHER PLACES.

ON JANUARY 6, THE FEAST OF THE EPIPHANY BRINGS TO A CLOSE THE "TWELVE DAYS OF CHRISTMAS." THAT IS THE DAY WE CELEBRATE THE VISIT OF THE WISE MEN TO JESUS.

THE COMING OF THE WISE MEN WAS A SIGN TO ALL THAT THE CHURCH OF GOD WOULD NOT BE FOR JEWS ONLY, BUT FOR ALL MEN EVERYWHERE.

ON JANUARY 6 WE TAKE DOWN OUR CHRISTMAS DECORATIONS AS THE SEASON ENDS. THEN WE WILL WATCH JESUS AS HE GROWS UP AND BEGINS HIS PUBLIC LIFE.

# BROTHER MICHAEL'S Magic

TOMMY HAS BEEN CAPTURED BY KING HEROD'S SOLDIERS.

WHY ARE YOU ARRESTING ME? I HAVEN'T DONE ANYTHING.

HERE HE IS, YOUR MAJESTY.

TELL ME, BOY, WHERE DID YOU HEAR THIS NONSENSE ABOUT ANOTHER KING?

I CAME WITH THREE MAGI. THEY READ ABOUT IT IN THE PROPHECIES.

MAGI? GO FIND THEM, AND INVITE THEM HERE.

LATER—

AND SO WE THOUGHT YOU MIGHT BE ABLE TO TELL US WHERE THIS NEW-BORN KING IS.

LET ME CALL THE DOCTORS FROM THE TEMPLE; THEY ARE LEARNED IN PROPHECY.

ONLY ONE SAVIOUR-KING IS MENTIONED IN THE PROPHECIES AND HE IS THE PROMISED MESSIAS.

DO THEY SAY WHERE HE WILL BE BORN?

THE PROPHET MICHEAS SAYS THAT OUT OF BETHLEHEM WILL ARISE THE LEADER WHO IS TO BE THE SHEPHERD OF GOD'S PEOPLE.

ALL LEAVE, EXCEPT MY GUESTS FROM THE EAST.

MY GOOD FRIENDS, GO AND SEE IF THERE IS A BABY KING IN BETHLEHEM. THEN COME BACK AND TELL ME. I TOO WOULD PAY MY RESPECTS TO HIM.

GLADLY, YOUR MAJESTY.

MASTER, WE'RE NOT COMING BACK TO HIM, ARE WE?

WE MUST RESPECT THE RULER, THOMAS.

I DON'T TRUST HIM. I BET HE WANTS TO KILL THE SAVIOUR!

YOU MUSTN'T TALK LIKE THAT, BOY.

LOOK! THE STAR! IT'S BACK!

GOD IS WITH US!

THAT MUST BE BETHLEHEM.

LOOK HOW THE LIGHT OF THE STAR SHINES ON THAT ROOF.

YOU WERE RIGHT, THOMAS. THE LIGHT IS EXTRA BRIGHT HERE. THIS MUST BE THE PLACE.

CAN I HELP YOU?

IS THERE A NEW-BORN KING HERE?

COME AND SEE.

NEXT WEEK:
TOMMY MEETS JESUS AND MARY

## God's And Your Servants

# Priest, Monk, Brother And Nun

VERA B. AND LOUIS C. FINK

IF you are like the rest of the 28 million Catholics in the United States, you may have trouble remembering from day to day some of the titles we give to men and women who dedicate themselves to God. Priest, brother, sister, nun, monk, frater, and abbot are just a few of the terms. They can be confusing at times, and most of us who are laymen don't use the words often enough to keep their meanings straight.

Father Conroy Talking

## Dollars And Cents

IN a city not too far from here, they are building a new Catholic high school. I happen to be well acquainted with the priests who head up the various committees for funds, building plans, etc. And I know also, what they and the various lay members of these committees are going through to get that school built. I could tell you of the trials, the heartaches and the discouragements with which they are faced day and night.

I could tell you all these things, but if I did, these men—priests and laymen would be in here TOMORROW looking for my scalp. They don't want any publicity and they don't want any sympathy. The work they are doing is a labor of love, a job for God and their trials, for the most part will never be known,—except to God.

But this is going on all over the country. The case which I have mentioned is not an exception—it's the rule. And when you add it all up—the sacrifices, the money, and the time—you have a picture which simply staggers the imagination. Of course, this is to say nothing of the sacrifices which parents make in sending their children to these schools. That is a story in itself!

Now I realize quite well that God will reward all such people who contribute to this tremendous picture. But if they all went constantly bragging about what they had done — most probably God would not reward them. So there it is. Yet, there ought to be some way this story could be told.

Continued on page 12

A few years ago, it didn't make much difference. We knew that our pastor was called a priest, and that we addressed him as "Father," and that was enough.

But two things are changing the situation. One, there is a great deal more of Catholic literature being turned out, both in Catholic publications and in non-Catholic ones. You'll find it difficult to read many good stories unless you understand just what is meant by an abbot; just how an anchorite differs from a monk, if he does.

Second, non-Catholics are beginning to ask questions. It may be a strange way to approach conversion, but nevertheless the first signs of interest in the Catholic faith are sometimes innocent questions like, "What does the word 'nun' mean?" or "All monks are priests, aren't they?" You'll do well to know some of the answers, so that when the questions come your way, you won't discourage the prospective convert with your lack of information. Besides, it's pleasant to know something about your religion.

### The Basic Word

"Priest" is probably the basic word. A priest is a man (and it cannot be a woman) who is ordained and has power to offer Mass and administer the sacraments. The word has an Anglo-Saxon origin, and is used in many religions. Walk through the yard of Trinity Church (Church of England) near Wall Street in lower New York, and you'll see a sign which reads, "A priest is always available for consultation." No, the word "priest" is not reserved for Catholics, and there were even pagan priests in the days before Christ, while all of us can remember reading of the high priests in the Jewish religion.

But Catholics reserve a special place in their hearts for their priests. They demonstrate this affection by calling them "Father," a practice which is followed in only one or two other religions. The majority of priests have the usual duties of administering a parish, and we call them "Pastors"—a Latin word meaning shepherd. The comparison is appropriate, although no shepherd ever had as much trouble with his sheep as some of our pastors do.

Not all priests are pastors. Some of them are military chaplains; many teach in schools; some labor in hospitals and prisons; and many more are in monasteries. These are simply dwelling places where groups of men live in seclusion and recite the Church prayers in common. Look at the word "monastery" closely and you'll see that it has the root "mono," which means "one" or "alone," as in "monotone."

Men who join religious orders, take vows and live the monastic life in a monastery are called "monks." The Anglo Saxon word was "monec" and the Low German word was "monachos," meaning a person who lives alone. Same root, you see.

But not all men in monasteries are priests. There are many duties to be performed, and many kinds of men to do them. The Pious Society of Saint Paul, for example, spreads the Gospel through the press, and their need is for printers. In the Trappist monastery, where discipline is strict, there are farmers, cooks, bakers and craftsmen of a dozen kinds. Many of these men in monasteries and religious orders not leading a monastic life are never ordained to the priesthood. They are called "brothers," indicating simply that they are united in fraternity and with a common purpose like brothers in any family. There is one whole order whose members are not allowed to aspire to the priesthood—the Brothers of the Christian Schools, founded by Saint John Baptist de la Salle, who felt that the members of his order should remain laymen, and give their whole time to their chosen work, which is teaching.

### Follow A Rule

"Frater" is the Latin for "brother," and in the early Church it was quite customary for all Christians to call each other "fraters" or "brothers." The word "friar" also means "brother," coming from the Latin. However, "friar" took on a special meaning, and was reserved for the mendicant orders—distinguished from the monks who are in monastic orders. The correct name of the Franciscans is the Order of Friars Minor.

The "abbot" is the superior in a community of men, and in the early Church was quite often a layman—since there were many more brothers among the monks than priests.

"Religious" is another word which confuses us a little. Many people—even laymen like you and us—can be quite religious as we lead our routine lives. But through custom, the term "religious" has a special application for those who have given themselves entirely to God in a monastery, and who have taken the vows of poverty, chastity and obedience. We speak of such men as living in "religious orders."

In the beginning, the religious orders were made up of men who lived alone, as hermits or recluses. It was not solely a Christian custom, for the Essenes among the Jews and Stoics among the pagans withdrew from public life in order to perfect themselves.

The first such Christian hermits were called "anchorites," which is from the Greek for "one who has retired." They went into the desert to escape persecution, and even if there were several in the neighborhood, each man kept to himself. About the year 315, the anchorites began to live together, and the first monastic house was started. The "Father of Religious Life" was Saint Benedict, who laid down the principles for community living—his code is known as a "Rule," and the Benedictine Rule was observed by nearly all monasteries for hundreds of years. Now there are several other Rules in existence.

### More Are Needed

As religious communities for men were developed, the same thing happened for women. Saint Augustine founded such a house, and Saint Benedict's sister governed a religious house for women. Just as men called themselves brothers, so did the religious women call themselves "sisters." Strictly speaking, the word "nun" is reserved for those sisters who take the most solemn vows, but in general all women in religious orders are called nuns. The word in Anglo Saxon is "nunne," and there was a Sanskrit word for "mother" which was "nana."

But "sister" is the term quite generally used, and since the women are in a family, it is only right that their leader should be called "Mother." Nobody can speak highly enough of our sisterhoods, those wonderful women who teach, care for the poor and the sick, and accompany missionaries into foreign lands. Women cannot be ordained to the priesthood, and so our sisters or nuns may never offer Mass or administer the sacraments—with the exception of Baptism, of course.

There are 44,000 priests in this country, 7,600 brothers and 152,000 sisters. The totals are impressive, but there are not nearly enough for the work to be done. In States with a small Catholic population like Georgia, for example, there is not even one priest in each county. Imagine the conversions if we had more priests!

Now that you have straightened out in your mind all the terms like priest, brother, sister, nun, friar and abbot, remember them so you can answer the questions of your non-Catholic friends.

And more important than that, pray for these dedicated men and women who give their lives for God and for us. Pray, too, that there may be more vocations, more men and women called by God to serve Him and spread His Word.

These men and women give their lives for you and your children. They look to you for money with which to buy the bare essentials of life. You won't let them down, will you?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HAPPY NEW YEAR

Have you made your New Year's resolution yet? It is not too late! Resolve now to begin the year right by helping the poor and needy in war torn China and the Philippines. Daily I receive letters from Archbishops and Bishops, Priests and Nuns telling of the unbelieveable need of food and clothing for the poor of their flock.

Won't you please help me in my campaign to send food and clothing to the homeless, the starving the sick and the poor?

Please let me hear from you in order that I may plan my work for the poor and the Missions. Remember—no offering is too small to be accepted.

JOIN MY CRUSADE TODAY

Remember what Jesus said, "So long as you did it for one of these, the least of My Brethren, you did it for Me."

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# Young Readers and Writers.

*ALMA SAVAGE, Children's Page Editor*

## Letter from Alma

ON my desk is a small book called "My First Missal." This morning I used this prayer book during Mass, and I'd like to tell you about it. In fact, at the end of this letter I'm going to put five questions. If you were using "My First Missal" you would know the answers to these questions!

The book gives in simple language the prayers the priest says during Holy Mass. For each prayer and action there is a picture. Fourth-graders can use the book easily, and a high school boy will not find it babyish.

I have never known a grade-school pupil, a high-school boy, or a grown-up who did not want to spend well his time at Mass. But so many of us find it difficult to know just what to do and when to do it. And that is true even of those who are reading big Missals or other prayer books. Maybe they do not know that the Catechism says the best way to assist at Mass is to unite with the priest in offering the Holy Sacrifice, and to receive Holy Communion.

"My First Missal" shows one how to unite with the priest in the same prayers the priest uses. Those who do not understand the prayers in the big Missal can learn their meaning from "My First Missal." And those who are too young to use the prayers the priest says will find the meaning of these prayers in this little book. I feel that after any boy or girl uses it once, this lovely little book will accompany its owner each time Holy Mass is heard.

Here are the questions I promised you:

1) What is the great Gift we give to God during Holy Mass?

2) What great Gift does the priest give to God during Mass?

3) When, during Mass, do priest and people make a prayer that means, "We offer Our Lord Jesus Christ to you?"

4) When, during Holy Mass, do we make a prayer giving ourselves to God?

5) How do we get ready for Holy Mass all day long?

"My First Missal" by Ellamay Horan, is published by Wm. H. Sadlier, 11 Park Place, New York 7 N.Y. New edition, January 1953, 25 cents a copy.

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The person who sets out to earn an honest living these days is apt to be surprised at the lack of competition.—J. T. Mack.

# BLUE BIRD

**Robert Bonnette**

**WHAT WENT BEFORE:** *Red Deer, son of the Chikepais chief, is wounded in war with the enemy, Blue Bird, fearing that he will not recover, realizes how much she loves him. Later as the war continues, Blue Bird finds Silver Birch, an enemy warrior wounded in the forest. She overcomes her first impulse to slay him, then with the help of Red Deer, aids his recovery.*

CHAPTER SEVEN

### Kindness To Enemy Brings Happiness

THE task of carrying the warrior to Blue Bird's home had weakened Red Deer who was not fully recovered from his own wound, and he was obliged to rest before departing for the village. As he sat watching Blue Bird tend to Silver Birch, the thought came to him that this was the time to talk to her of many things.

"Blue Bird," he asked, "Why is it that you wanted to save this man? After all, he is an enemy and should be killed." Blushingly he added, "And if it were not for you, I should have killed him on sight."

The girl looked up from where she knelt by the side of the man and said: "Red Deer, when you were wounded and in such great pain, I often thought of how you could have been killed and what great anguish it would have caused me."

Red Deer arose from where he was sitting and came over and knelt down by her side. Gently he

put his arm around her shoulder, and with his hand turned her face toward his. With great tenderness in his voice he said, "I never thought that you cared in the least for me. Often I have longed to speak to you and did not have the courage. When weeding your garden, I have dreamed of you there beside me. And you, Blue Bird, do you really care for me?"

With sparkling eyes and solemn face she said: "Yes, my Red Deer, I love you with all that I am, and have always loved you. It was you who saw to it that I had enough to eat, and watered my garden when it was dry. I never knew who was so good to me, but such kindness filled me with joy. Tonight, when you spared the life of Silver Birch, I knew that you were the only one I should ever love."

"I have dreamed of you so often, Blue Bird," he said, "dreamed of being with you and making you my wife. Somehow it always seemed impossible."

Taking her hands in his and looking into her eyes, he said: "My beloved Blue Bird, will you become my wife and come and live with me in a house that I shall build for the two of us?"

With lightness in her heart, and emotion in her voice, Blue Bird consented to become the wife of Red Deer.

By this time Silver Birch had awakened and he was trying to sit up. He was too weak, however, and fell back again. The two of them saw his effort and went over to him. He asked why they had spared his life, and they retold the story of how Blue Bird had almost killed him but had spared his life because of her love for Red Deer. Red Deer added that it was because of the girl's wish that he had spared his life, and that they would see that he reached his people in safety. Silver Birch was amazed at the kindness shown him, and replied that he would certainly tell his people of it.

In the days that followed, Blue Bird and Silver Birch saw a good deal of Red Deer. He would steal out of the village at dusk and come to the house with provisions for them to eat and with some little token of his love for Blue Bird. These little gifts, sometimes a colorful string of beads, sometimes a beautiful deer skin, pleased her very much and made her extremely happy. She longed for the time when Red Deer would become her husband, and the days seemed long as they waited for Silver Birch to regain his strength.

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### Early Contributions Are Helpful

THIS year we received so many very nice thoughtful letters and poems about Christmas, but many of them reached us too late to use. It takes some time for us to get the material to the editor. Then he has to arrange the articles on the pages; next the whole paper has to be printed and sent to all parts of the country, and to many countries over the world. So if you send a contribution about a particular feast day, do send it at least three weeks before that feast day.

---

### Came At Bad Time

A business executive fell into conversation with a mild-mannered little old lady who shared his day coach seat. Among the many things they discussed was the possibility of another depression and the executive opined that he didn't see any likelihood of, one in the forseeable future.

"I do hope there won't be another," sighed the old lady. "The last one was terrible and it came at such a bad time—when so many people were out of work!"—T. J. McInerney.

---

A well-informed woman is one whose maid has worked elsewhere in the neighborhood.—T. J. McInerney.

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Girls graduated from grammar school and young ladies up to the age of 30, desirous of dedicating their lives to the service of God and to missionary activities at home and abroad are welcome! Write for particulars about the Missionary Sisters, Servants of the Holy Ghost, stating your age and education. Enclose snapshot. Address:
Mother Provincial, Techny, Illinois
(Techny is 10 miles North of Chicago)

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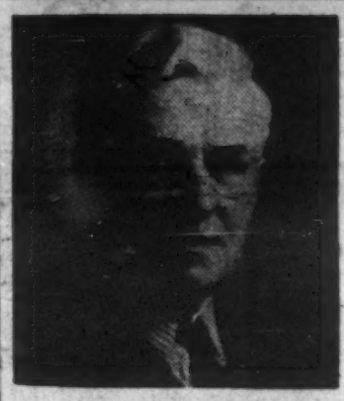

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says

**THOMAS R. HEANEY**

High Chief Ranger, son of one of the founders of the Order, who is supervising the successful "back to the membership" endeavor of this great organization.

You are cordially invited, as a practical Catholic man of good health, to consider membership in the Catholic Order of Foresters and the many advantages, opportunities and benefits the Order offers you and your family.

You will get "a big kick" out of some things! Just mixing around with a lot of good fellows, enjoying religious and patriotic and fraternal activities with them is good fun. Then there is the friendly banter among brothers, the slaps on the back, the sincere handclasps, and the "kidding." Too, there are family social affairs that make for pleasure and happiness. And, for your son, the Boy Ranger activities will prove one of the greatest things in his life.

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# Home and Family Page

## Jesus—Jesus—Jesus

# Power Of His Name Can Save The World

M. D. AMATOR

*"All the nations Thou hast made shall come and adore before Thee, O Lord, and they shall glorify Thy Name: for Thou art great, and dost wonderful things: Thou art God alone."—Ps. 85, 9-10.*

ON the Sunday between the feast of the Circumcision of Our Lord and that of the Epiphany the Church celebrates the feast of the Holy Name of Jesus. In her sacred liturgy of the Mass, the Church today reminds the faithful of the power of this Holy Name. She calls upon "all flesh to bless His Holy Name." She begs God that "we may rejoice to see our names written in heaven under the glorious Name of Jesus, as a pledge of eternal predestination," because as the Epistle confirms, "there is no other name under heaven given to men, whereby we must be saved."

The ultimate prediction is given in the Communio quoted above, stating without reservation that all nations shall glorify the Name of Jesus. Verily, when this is accomplished, when all mankind turns to reverence the Holy Name of its Savior, then will the world know true peace.

**THE HOLY NAME OF JESUS**—The month of January is dedicated to the Holy Name of Jesus. It is a period of rededication to Christ for the opening of the new year and also of prayer for abundant graces during the coming months. Shown here is a reproduction of a Holy Name banner from the national headquarters of the Holy Name Society in New York City.

### Saved By The Holy Name

Past experience proves the power of the Holy Name in saving the world. An outstanding example of this occurred in the year 1274 when great evils threatened the then-known world. Fierce enemies assailed the Church both from within and from without. The then-reigning Pontiff, Pope Gregory X, called a Council of Bishops in Lyons to study the best means of saving society from the destruction that menaced it.

Of the various means suggested and discussed, the Pope and Bishops finally chose what they deemed the most efficacious: **The Holy Name of Jesus.** Thereupon all Bishops and priests of the world were called upon to spread devotion to the saving Name of Jesus.

The unbounded zeal of many faithful missionaries spread from one country to another, until their efforts were crowned with success and the enemies of the Church were overthrown. Immediately the dangers that threatened society subsided, and peace once more reigned.

In the fifteenth century, a devastating plague broke out in Lisbon, Portugal. So rapidly and widely did it spread that people were dying everywhere and very quickly. All who could fled from the city, but this only served to spread the cruel sickness to other places in the surrounding territory, until all of Portugal was afflicted.

The plague was no respecter of persons. Men, women and children, the young as well as the old, succumbed by the thousands. Many lay unburied, as every day the epidemic grew in intensity.

Finally the venerable Bishop, seeing that no human help was possible, decided upon an intensive campaign for calling upon the Holy Name of Jesus. Everywhere, he went among the people, the stricken and the well, urging them to repeat over and over again, **Jesus, Jesus, Jesus.** "Write it on cards," said the holy Bishop, "and keep those cards on your persons, place them at night under your pillows, place them on your doors, but above all constantly invoke with your lips and in your hearts this most powerful Name."

The people obeyed their Bishop. They wore the cards on their breasts or carried them in their pockets. They filled the churches, imploring God's mercy through the Name of Jesus. Day and night they ceased not to call upon the Holy Name. Within a few days, the sick recovered, no more died, and the city was delivered from its worst plague in history.

News of the marvel spread quickly, and soon the entire country was calling upon the Name of Jesus. In a short time all Portugal was freed from the dread disease.

What saved mankind in the thirteenth and in the fifteenth centuries can also save the world in the twentieth. The power of the Holy Name of Jesus has not diminished, as all who truly call upon It today with contrite hearts can testify. Faith, contrition, humility, and love are the ingredients of the prayer of the faithful soul, when he calls upon the Holy Name of Jesus. Such a prayer cannot fail a hearing at the tribunal of God, Who said, "Whatsoever you shall ask in My Name, believing, you shall receive."

Resolve, today, on the feast of the Holy Name of Jesus to repeat as often as possible every day: Jesus, Jesus, Jesus.

(Attractive cards, bearing the Holy Name, can be procured from the Benedictine Convent, Clyde, Missouri.)

## How We Spend

Continued from page 1

Whereas absolution is gratis and eternal in its effect.

But since we are speaking of the average American, one might add that the same average American has pretty much of a closed mind on the subject of church contributions. He thinks high, wide, and handsome in every other respect. He aims at living in a ranch house, driving a Chrysler, putting his children in the finest colleges—but when it comes to his church envelope, a quarter will do or, at most, a dollar. Why? Why do we treat God so shabbily? It's baffling. We depend on Him for so much—for nothing less than our eternal salvation. Then we treat Him like a piker.

We're going to be awfully embarrassed on Judgment Day when God gets out those statistics on our expenditures, with religion at the very bottom — a measly one-half of one per cent!

Thank God there is still time for improvement. We can still make up for lost time. Then on the last day St. Peter will greet us, not as a four-flusher, not as one who was cheap with God, but as a Christian gentleman who was always generous and liberal where religion was concerned.

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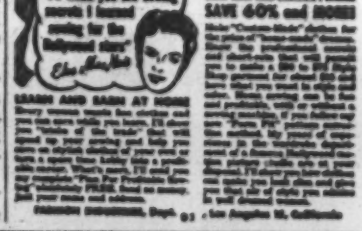

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# Meet The Wealthiest Nun In The World

T. J. McINERNEY

AT this time of the year, when the thoughts of millions of Americans of necessity are turned toward their income tax, the story of Mother Mary Katharine Drexel —"the wealthiest nun in the world"—is both timely and inspirational.

A member of a very wealthy Philadelphia family, Mother Mary Katharine was willed the income from a $7,500,000 trust fund by her father, who died in 1885. That gave her a daily income of about $1,000 a day.

Following World War I, when income taxes began to take more and more from the people in higher income brackets, Mother Mary Katharine found that the bigger tax "bites" hampered the work of the order of which she is the founder: the Sisters of the Blessed Sacrament for Indians and Colored People. Even though every cent of her income that could possibly be so spent went to charitable activities, Mother Mary Katharine found that the charities were getting less than formerly because of the higher taxes.

It was she who persuaded Senator George Wharton Pepper, in the early 1920's, to introduce legislation under which an individual taxpayer is allowed an unlimited deduction for contributions to charity if he has in each of the ten preceding years, given more than 90% of his income to charities. For a long time, Mother Mary Katharine was the sole beneficiary of this provision.

Now 94 years of age, Mother Mary Katharine is still occupied in giving away her millions, which support schools, health centers and other worthwhile activities for Indians and Negroes in twenty States and more than fifty communities in this country.

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# Father Conroy Talking

Continued from page 11

Catholic youth—the people who go to these schools—should especially know about it.

For instance it may have taken a half million dollars to erect your school. Or it may have taken only a few thousand. Whatever the case, the parish and diocesan books will show the figure to the last penny. But what the books do not show,—and this is what we're interested in—is how many hundreds and thousands of dollars are spent in repairing damage done to this same building. And I do not mean damage from wind, rain and hail. Rather, I refer to **the damage done to the school by the students who go there.** The total of this in dollars and cents represents an astouding figure year in and year out.

## How About You?

Take a look at the desks the next time you go to class. Are your initials there? Is that your cartoon carved there? And how about the walls of the telephone booth? Are those your drawings, numbers, etc? That window—did they have to conduct an FBI investigation to find out who broke it? Couldn't have been you, could it?

Lavatories are another favorite spot for destruction — walls, plumbing, everything! Are you a lavatory commando?

Then there are those who like to "borrow" all kinds of things from the school—ink, stationery, lab supplies, light bulbs, P.S. system equipment, stage equipment, folding chairs and even door knobs! Are you one of this crowd?

Yes, fellows and girls, the loss here is staggering. It's hard to add up in dollars and cents. Many pastors, principals and superiors just go ahead and repair the damage without saying anything to anyone. But where millions of dollars are spent yearly on new school building projects, there must be almost that much chalked up in wilful or careless loss. Shouldn't be, should it?

In this issue of O.S.V., attention is called to the needs of parishes and schools. **Our Sunday Visitor** will do its part to help your pastor in collecting some of his parish funds. As students, you will not be asked for much.

How about getting into the spirit of this thing then by checking on your careless, yet destructive, habits around the school? Do your part to keep the buildings which others put up for you. Hand these things on to your younger brothers and sisters in good condition. Take a pride in your school's appearance—and do everyone a favor, including yourself. That's the finest kind of "church and school support" you can give. Think it over!

# Epiphany

Continued from page 7

deals with the Baptism of Jesus, and the story of the marriage feast of Cana is told on the second Sunday after the Epiphany.

## Supernatural Light

On the feast of the Epiphany the epistle is taken from Chapter 60 of the Prophet Isaias in which the visit of the Magi was foretold. We read:

**The strength of the Gentiles shall come to thee. The multitude of camels shall cover thee, the dromedaries of Madian and Epha; all they from Sava shall come, bringing gold and frankincense; and showing forth praise to the Lord.**

In the gospel we read the story of the visit of the Magi led by a miraculous star as far as Jerusalem where information concerning the new born King was sought from Herod. Of course he knew nothing about it. He became greatly interested, but also troubled. We read:

**And assembling together all the chief priests and the scribes of the people, he inquired of them where Christ should be born. They quoted the prophets from the Old Testament: In Bethlehem of Judea. For so it is written by the prophet: "And thou Bethlehem of the land of Juda are not the least among the princes of Juda: for out of thee shall come forth the captain that shall rule My people Israel."**

The star reappeared and the Magi followed it to the place where the Babe was with Mary and Joseph.

It is likely that thousands of people saw this star in the east but only three followed it. That star represents the grace of God which is given to all men, but is either rejected or ignored by the majority of them.

Grace not only gives supernatural light to the mind, but also supernatural strength to the will; and if followed by everybody each would become a saint.

The angel brought this light and this grace to the shepherds near Bethlehem, and they immediately responded, as we read in the gospel of the second Mass on Christmas day:

**Let us go over to Bethlehem and see this Word which has come to pass, which the Lord hath shown to us, and they came with haste and they found Mary and Joseph and the Infant lying in the manger . . . and the Shepherds returned glorifying and praising God.**

They visited the Babe, they saw and became converted, glorifying and praising God for the grace He had given them.

This heavenly light and this spiritual strength are gifts which come to Catholics so easily, but for which other people are expected to pray. We who have received the light of faith, who are in such contacts with the source of divine grace, should try to win this gift for a friend or an acquaintance by praying that God may grant it to him or her, and by showing our own appreciation of it.

## Distinctive Mark

The greatest contribution that the Church can possibly make to our age is the lesson and example of humility.

Humility has ever remained the indelible, distinctive mark of the Church. Even in times of most dangerous and discouraging decline in spiritual insight, there has always been this difference between the teachers in the Church and the masters of the world. The latter are always inevitably self-dependent, while the shepherds of the Church, whatever their personal inclinations, are always bound to submit to the Great Tradition, to defer to Christ and to humble themselves before God.

Catholics hail with perfect understanding their Chief Bishop as Pontefex Maximus, Sovereign Pontiff, Chief Shepherd of all Christendom, but he in turn perfectly understands that he is a vicar, though it be of Christ, and signs himself "Servants of the Servants of God."—**Most Rev. John J. Wright.**

The civilized world must not stand by in silence while the freedoms precious to all human beings and to which our own country is dedicated are made a mockery by communist thugs in control of foreign governments.—N.C.C.M.

# LONG, LONG TIME!

We were wondering how our old friend, Archbishop Djibri, veteran missionary of Kerkuk in Iraq, was doing. In fact, we had not heard from him in a long time. Perhaps no news is good news, but now he does send us a plaintive plea for $1,600 in order to finish a little chapel-school at a place called Suleimanieh. Can you help this worthy man?

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Twenty-five dollars will provide a beautiful Mass Book for a poor Near East chapel. Then there are those "Mystic Seven"—the dollar-a-month clubs. MARY'S BANK goes to the Sisters of the Sacred Heart in Changanacherry, India. ORPHAN'S BREAD goes to the Good Shepherd Sisters at Dekouane, Lebanon. MONICA GUILD will be used for poor Archbishop Djibri's chapel. BASILIANS will be for our Palestinian refugee schools. Please be a joiner.

**As you know, the dollar a month for the Chrysostoms is for our seminaries. The Assisian Sisters of the Mary Immaculate keep begging us for more mites in the Damien Leper Fund so as to expand their home for these outcasts.**

### "SONG OF BERNADETTE"

Sister Bernadette is a novice with the Armenian Sisters of the Immaculate Conception in Rome. In July, 1954, she hopes to go out on their numerous missions in the Near East. Poor but all so worthy to be another Madonna, she asks someone to make her their adopted daughter. Her two years' training will cost $300. Our Sisters work miracles on our missions. Won't you help them to perform them? God bless you.

**We are a long way from the funds we need to build the Shrine Chapel of Our Lady of Fatima in far off Ethiopia, but every $10 gift will add a precious stone to it. When you write, ask for the pamphlet "OUR LADY'S KREMLIN".**

### YOUR HOME, THEIRS?

We know that you would gladly take into your own homes our homeless waifs, but you do help Mother Church to give them a home by your gifts. There is Father George of St. Mary's Home in Trichur, India. He asks for $10 to support one of his 50 orphans for a whole month. And Father Henry Ayrott, S.J., begs for $3 to clothe one of his orphans in Egypt. Won't you help?

### YOUR MEMORIAL?

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# Parishes Are Roots Of Church

Continued from page 1

Charities, for war relief and so on come much less frequently, and are always preceded by publicity which prepares us psychologically for generosity. It is the repetition of the church collection, the sameness and the monotony of it, that tempts us to keep our money in our pocket just this once (or twice or three times) or to cut down the amount instead of increasing it.

## It's A First Duty

Precisely because of these factors, maybe we get more merit, as often as not, from our weekly contribution to our parish than we do from our less frequent donations to more romantic causes. When that collection basket passes under our devout noses at Mass, there is really not much to move us to answer its quiet call except duty—recurrent, unexciting, week-in-and-week-out duty. Maybe, therefore, we often please God much more by being generous in that dull moment than by being generous to a more glamorous cause.

However that may be, certainly it is rather too easy to shirk the job—and it is a job—of supporting our parish. It is so easy that we ought sometimes to sit down and do a bit of thinking about the matter. Why should we support our parish? Why is that one of the first duties of a Catholic? Why does the Church tell us, not only that it is an act of love to contribute to our parish, but that it is a duty by which we are bounded under pain of sin? Why is it a law of the Church?

What considerations can we bring to mind that will make the duty easier by showing us the reasons behind it—much as it is easier to obey a traffic law once we realize that it was enacted to protect our life, our limb, and our freedom to drive automobiles in reasonable comfort and safety?

Well, to begin with, the parish is the root that nourishes all the flowers of the Church. What families are to a nation, parishes are to the Church. Out of the parishes, everything else grows. The parishes train, educate and sanctify the Church's citizens—the future citizens of heaven. The Popes of tomorrow are now learning their catechism in some parish or other. Tomorrow's priests, bishops, archbishops, cardinals, abbots, Mothers Superior — yes, and tomorrow's saints—are now being prepared for their great work in some parish school, in the confessionals and at the Communion railings of parish churches somewhere. Destroy the parishes, and you will come as close as possible to destroying the Church.

The parish, then, is as important as anything can possibly be. It is so important that it must be supported before anything else is supported. If it were impossible to support missions without seeing the parishes for lack of support, then the missions would have to be dropped.

So with all the other good works with which the Church sprinkles the earth as with glorious flowers —the hospitals, orphanages, homes for the aged, colleges and universities, cathedrals, basilicas and so on. All are secondary to the parish. The parish is first and foremost because without parishes there would be, humanly speaking, no Church.

To contribute to the support of the parish, then, is to help to support everything else that the Church does. It is, in fact, to make possible all else. Out of the parishes comes the manpower and the womanpower—the saint-power —which little by little transforms the earth, little by little pushes back the hosts of hell, little by little advances the frontiers of the Kingdom of Heaven.

The pastor and his assistants at the altar, and the people in the pews—they are the soldiers of Christ without whom the peaceful army of the Church would falter, fall back and be cut to pieces. The man or woman or child who, enthusiastically or not, drops a weekly donation into the parish collection basket, is helping to pave the way for new victories of the Mystical Body of Christ over all the hosts of Satan.

Now in a way it is strange that the weekly contribution to the support of the parish should be so immensely important and so very meritorious, because after all, he who donates to his parish is merely donating to himself. He is, in the most real sense, taking money out of one pocket and putting it in the other. The parish belongs to him. The Church is there for his use; the school is there for his children; the pastor and his assistants are there at his beck and call to heal his soul when he is sick, to feed him with the Bread of Angels throughout life, and to usher him, through the Sacraments, into eternal happiness when he dies.

## Spiritual Insurance

In plain fact, a contribution to the parish collection is a purchase of spiritual insurance for ourselves and our families. As we provide against the financial disaster of unexpected death, so we provide against the spiritual disaster of death unprepared. We simply cannot take chances with anything so important.

This being true, why should support of the parish be meritorious, as well as obligatory? Well, one of the saints has said that obedience is a greater sign of holiness than the working of miracles. Of course it is. Obedience is really the root virtue because it grows out of humility. Without obedience, how is any other virtue possible? And with obedience, what virtue is not possible? Therefore it is spiritually of immense benefit to us to obey the Church's injunction that day in and day out, glamour or no glamour, we support our parish just as we support our family.

Just as we support our family! There could hardly be a better way to express the fact. We support the parish as we support the family because the parish is our spiritual family. In a larger sense, of course, the entire membership of the Mystical Body of Christ is one great family. But the members of a parish are very specially related.

In a close and most intimate sense, they are all one family, and the parish church is their household. They support the parish as they support the family because the parish, after all, is their family, and the pastor, after all, is its head. That is why we call him "Father."

There are ten thousand other considerations which might be placed before us to make the supporting of the parish easier by making the reasons for it plainer. We love our own parish churches, and want to adorn them more and more—make them more and more fitting as houses of God. We are loyal to our own parish schools, and want to make them better and better, so that our children and our children's children will have ever better facilities for education. We are loyal to our own pastor, even if we do sometimes disagree with him. And so on. There are numberless reasons for being generous when the basket is passed on Sunday. But in the end, perhaps the very best reason is this—that when we contribute, we are obeying the Church; that is, obeying Christ; and obedience is a thing that is most extraordinarily pleasing to God.

# Convert Becomes

Continued from page 4

have the use of these properties, your children can come to our school, and you can call on us at any time for the sacraments, for advice, or for anything under the sun that we can provide."

"It's all mine?" The convert was thunderstruck — and with reason. At no cost to himself he was becoming a stockholder in a million-dollar plant. If that sounds crass, it is because there is no example that adequately illustrates the relationship between a parishioner and his parish.

Our Church is a going concern. Here in America it has been built through the sacrifices of our predecessors largely over the past 150 years. They sowed what we are reaping. We didn't build the Catholic school we attended as children. That was built by our parents and grandparents. We didn't build the church in which we made our First Holy Communion, nor did we contribute toward the education of the priest who heard our first confession.

But now that we are adults ourselves, and wage-earners, it is our proud duty to "keep the ball rolling," to help the pastor with his expansion program, to see that there is a place in church and school for every child.

The program depends on everyone's cooperation. When you assist at Mass in another town, you are sharing the hospitality of the loyal parishioners in that place, just as, when they come to your town, you are happy to show them to a place in your own parish church.

Every Catholic, then, should be faithful to his obligation of church support. Each of us should give conscientiously in accordance with our means. We should be careful not to short-change God. He gives us so much for so little.


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# The Little World Of Don Camillo

*For readers who may have missed previous chapters of "The Little World of Don Camillo," we would like to point out that each chapter of our story is a complete incident. The author would have all readers know that "the one who speaks in this story is not Christ but my Christ —that is, the voice of my conscience."*

## The Procession

ONCE every year, for the blessing of the village, the crucifix from above the altar was carried in procession as far as the river bank, where the river also was blessed so that it would refrain from excesses and behave decently.

This year, as Don Camillo was thinking over the final touches to be given to the celebrations, Smilzo stopped in at the rectory.

"The secretary of our local section," said Smilzo, " sends me to inform you that the entire section will take part in the procession complete with all its banners."

"Convey my thanks to Secretary Peppone," replied Don Camillo. "I am only too happy to have all men of the section present. But they must be good enough to leave their banners at home. Political banners have no place in religious processions. Those are the orders that I have received."

Smilzo retired and very soon Peppone arrived, red in the face and with his eyes popping out of his head. "We are just as much Christians as the rest of them!" he shouted, bursting in without even knocking on the door. "In what way are we different from other people?"

"In not taking off your hats when you come into other people's houses," said Don Camillo quietly.

Peppone snatched his hat from his head.

"Now you are just like any other Christian," said Don Camillo.

"Then why can't we join the procession with our flag?" shouted Peppone. "Is it the flag of thieves and murderers?"

"No, Comrade Peppone," Don Camillo explained lighting his cigar. "But the flag of a party cannot be admitted. This procession is concerned with religion and not with politics."

"Then the flags of Catholic Action should also be excluded!"

"And why? Catholic Action is not a political party, as proved by the fact that I am its local secretary. Indeed I strongly advise you and your comrades to join it."

Peppone jeered. "If you want to save your black soul, you had better join our party!"

Don Camillo raised his hands. "Supposing we leave it at that," he replied, smiling. "We all stay as we are and remain friends."

"You and I have never been friends," Peppone asserted.

"Not even when we were in the mountains together?"

"No! That was merely a strategic alliance. For the triumph of our arms one can make an alliance even with priests."

"Very well," said Don Camillo calmly. "Nevertheless, if you want to join in the procession, you must leave your flag at home."

Peppone ground his teeth. "If you think you can play the dictator, reverendo, you're making a big mistake!" he exclaimed. "Either our flag marches or there won't be any procession!"

Don Camillo was not impressed. "He'll get over it," he said to himself. And in fact, during the three days preceding the Sunday of the blessing nothing more was said about the flag. But on Sunday, an hour before Mass, scared people began to arrive at the rectory. Early that morning, Peppone's gang had called at every house in the village with the warning that anyone who took part in the procession would do so at the risk of life and limb.

"No one has said anything of the kind to me," replied Don Camillo. "I am therefore not interested."

The procession was to take place immediately after Mass, and while Don Camillo was vesting for it in the sacristy he was interrupted by a group of parishioners.

"What are we going to do?" they asked him.

"We are going in procession," replied Don Camillo quietly.

"But those ruffians are quite capable of throwing bombs," they objected. "In our opinion you ought to postpone the procession, give notice to the public authorities of the city and have the procession as soon as there are enough police on the spot to protect the people."

"I see," remarked Don Camillo. "And in the meantime we might explain to the martyrs of our Faith that they made a big mistake in behaving as they did and that instead of going off to spread Christianity when it was forbidden, they should have waited quietly until they had police to protect them."

Then Don Camillo showed his visitors the way to the door and they went off, muttering and grumbling.

Shortly afterward a number of aged men and women entered the church. "We are coming along, Don Camillo," they said.

"You are going straight back to your houses!" replied Don Camillo. "God will take note of your pious intentions, but this is decidedly one of those occasions when old men, old women and children should remain at home."

A number of people lingered in front of the church, but when the sound of firing was heard in the distance (Smilzo had left off a Tommy gun into the air as a demonstration), even the group of survivors melted away. Don Camillo found the square as bare as a billiard table.

"Are we going now, Don Camillo?" asked Christ from above the altar. "The river must be beautiful in this sunshine. I'll enjoy seeing it."

"We're going all right," replied Don Camillo. "But I am afraid that this time I shall be the entire procession. If You can put up with that . . ."

"Where there is Don Camillo he is sufficient in himself," said Christ, smiling.

Don Camillo hastily put on the leather harness with the support for the foot of the cross, lifted the enormous crucifix from the altar and adjusted it in the socket. Then he sighed: "All the same, they need not have made this Cross quite so heavy."

"You're telling Me!" replied the Lord smiling. "And I never had shoulders such as yours."

A few moments later Don Camillo, bearing his enormous crucifix, emerged solemnly from the door of the church. The village was completely deserted; people were cowering in their houses and watching through the cracks of the shutters.

"I must look like one of those friars who used to carry a big black cross through villages smitten by the plague," said Don Camillo to himself. Then he began a psalm in his ringing baritone, which seemed to acquire volume in the silence.

After crossing the Square he began to walk down the main street, and here again was emptiness and silence. A small dog came out of a side street and began quietly to follow Don Camillo.

"Go away!" muttered Don Camillo.

"Let it alone," whispered Christ from His Cross. "Then Peppone won't be able to say that not even a dog walked in the procession."

The street curved and then came the lane that led to the river bank. Don Camillo had no sooner turned the bend when he found the way unexpectedly obstructed. Two hundred men had collected and stood silently across it with folded arms. In front of them stood Peppone, his hands on his hips.

Don Camillo wished he were a tank. But since he could only be Don Camillo, he advanced until he was within a yard of Peppone and then halted. Then he lifted the enormous crucifix from its socket and raised it in his hands, brandishing it as though it were a club.

"Lord," cried Don Camillo. "Hold on tight; I am going to strike!"

But there was no need, because the men scattered before him and the way lay open. Only Peppone, his arms akimbo and his legs wide apart, remained in the middle of the road. Don Camillo put the crucifix back in its socket and marched straight at him and Peppone moved to one side.

"I'm not shifting myself for your sake, but for His," said Peppone, pointing to the crucifix.

"Then take that hat off your head!" replied Don Camillo without so much as looking at him. Peppone pulled off his hat, and Don Camillo marched solemnly through two rows of Peppone's men.

When he had reached the river bank he stopped. "Lord," said Don Camillo in a loud voice, "if the few decent people in this filthy village could build themselves a Noah's Ark and float safely upon the waters, I would ask You to send a flood that would break down this dike and submerge the whole countryside. But as these few decent folk live in brick houses exactly like those of their rotten neighbors, and as it would not be just that the good should suffer for the sins of scoundrels like Mayor Peppone and his gang of Godless brigands, I ask You to save this countryside from the river's waters and to give it every prosperity."

"Amen," came Peppone's voice from just behind him.

"Amen," came the response of all the men who had followed the crucifix.

Don Camillo set out on the return journey and when he reached the doorway of the church and turned around so that Christ might bestow a final blessing upon the distant river, he found standing before him: the small dog, Peppone, Peppone's men and every inhabitant of the village, not excluding the druggist, who was an atheist, but who felt that never in his life had he dreamed of a priest like Don Camillo, who could make even the Eternal Father quite tolerable.


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*Their Efforts Start Paying Off Quickly*

# Parents In Small Ohio Town Begin Fight To Rid Newsstands Of Filth

Delphos, Ohio — (NC) — Determined to rid Delphos newsstands of printed filth, Catholic and non-Catholic parents banded together here into a close-knit organization and their efforts already are paying off.

The parents already have met with newsstand operators, who were told that the parents propose to maintain a regular check on the book and magazine racks. The parents announced that operators who cooperate with the campaign will be given a "Decent Literature" sign to display in their windows.

Working out a uniform policy, the parents decided to use the monthly list of the National Organization for Decent Literature in weeding out objectional books, magazines and comics.

Jack Ringlein, ex-Marine captain who served in the South Pacific in World War II, proposed the NODL list. He said: "This is it . . . Everything on this list is evil . . . There can be no compromise with morals." He added. "It's the only one of its kind in America today."

At a parents' meeting were Allen County Juvenile Court Judge Joseph B. Quatman of Lima; Charles Mason, county juvenile officer; Mrs. J. Paul Fisher of the neighboring Lima PTA Council, which has 7,000 members; Mary Kirk of the mental hygiene board, and W. R. Hires and Clete Brunner, partners in the Hires News Agency, Lima.

The Hires agency is one of two distributors in Allen county. Both the partners and the local dealers present expressed their desire to co-operate.

Judge Quatman spoke in favor of the NODL list. "To my knowledge," he said, "it's the only published list."

Walter Remlinger, president of the 12-county Area Pharmaceutical Association, told the meeting:

"I'm sure all druggists of the area will co-operate 100 per cent."

Distributor Hires said: "Our organization is the logical place to start . . . we're perfectly willing to go along." His partner, Mr. Brunner, said there is nothing on the list that will "lose money" for them. In fact, he said, they might even benefit by receiving fewer "returns." Mr. Hires said it might take 60 to 90 days to get some of the books and magazines off the list.

Mr. Brunner asked for strong backing from both the dealers and the public. He mentioned the danger of loss of publishers' franchise.

Publishers tell him, said Mr. Brunner: "You get up and stand for your constitutional rights." He said: "I have to have absolute backing."

Judge Quatman warned that the "big publishers" won't like it. They'll fight this "embryo" movement in Allen county, he said. He urged Hires to stand firm against their pressure.

Mr. Brunner said when it comes to losing a franchise "You guys are going to have to back me up." He asked what to tell a publisher who asks: "Have you got an ordinance?"

"Tell him," said Quatman, "the people of Allen county have taken the law into their own hands."

## Priest Starts Center For Youth To Combat Communism In Japan

**Kyoto—(NC)—An American priest has launched a positive program to combat communist infiltration among the young people of this city.**

**Father George J. Hirschboeck, Maryknoll Missioner from Milwaukee, has established a neighborhood youth center in his parish and he visualizes others to serve every section of Kyoto.**

**Two events led to Father Hirschboeck's action. The first was finding a sample of communist propaganda appealing to the ideals of youth, cleverly printed and inviting to read. The other was a visit from a young Japanese teacher, recently returned from the United States, who said that all his former friends had become members of various communist clubs.**

**To combat both influences, Father Hirschboeck built a two-room Youth Club named in honor of "Christ the King." It is equipped with a ping pong table, shelves for sports equipment, a variety of games, a supply of magazines, bulletin boards inviting suggestions, and a study room with a stove, which makes a great appeal in winter since Japanese homes are heatless.**

## Coming Events In Diocese

Catherine Nolan will review "The Quiet Life" by Louis de Wohl at the January 10 meeting of the Catholic Lit club in **Fort Wayne.**

At the January 12 meeting of Assumption Church P. T. O. **New Chicago,** members will participate in a gift exchange.

**On January 9, 10 and 12; the Cathedral Rosary sodality of Fort Wayne will sponsor a rummage sale at 2028 S. Hanna St. Members should bring clean, used clothing, furniture and baby clothing to this address or call Mrs. Jerry Parquette, H-8646 to arrange for pick-up.**

First Aid classes will begin January 7 at St. Hedwig school, **Gary.** They will be held from 1 to 3 p.m.

There will be a meeting of the Cathedral Rosary sodality on Sunday, January 4 in O'Leary hall, **Fort Wayne.** The gathering will follow afternoon services in the Cathedral.

**St. Therese, the Little Flower parish in Waynedale plans benefit games parties for January 9 and 23 at 8 p.m. There will be coffee and donuts served. The church is at Liberty Drive and the Lower Huntington Road.**

The Catholic Orphan Guild in **Fort Wayne** will hold its monthly meeting January 9 at the Gas Kitchen. There will be election of officers.

## Priest Is Hero When Pilgrim Ship Goes Aground In Lebanon

Beirut, Lebanon —(NC)— A French priest was hailed here as one of the heroes of the tragedy which cost the lives of 16 persons when the 12,500-ton French liner Champollion was wrecked in Beirut harbor en route to Palestine.

He was Father Leschat, an Assumptionist priest, leader of a group of 71 pilgrims who had planned to spend Christmas at Bethlehem. Father Leschat led the passengers in prayer during the 36 hours when the liner was breaking in two on a sand bar three miles south of here. The dead included two passengers and 14 crew members who perished when many of the more than 300 on board jumped into the sea to swim ashore.

Among those paying tribute to Father Leschat was a Canadian passenger, Madame Boucher, who said that he and four other priests on board had "sustained our courage by their prayers." She said that passengers of all faiths assisted at a Mass which Father Leschat celebrated on the bridge of the Champollion during the long hours when the cries of frightened and hungry children could be heard above the sound of swirling seas and heavy winds.

### N.C.C.M. Holds Annual Breakfast This Sunday

Whiting — The Whiting-Robertsdale District Council, N.C.C.M., will celebrate the Feast of the Holy Name with its annual corporate Communion and breakfast on January 4 at 9:15 Mass in Sacred Heart Church.

Walter Kekich, Assistant U. S. District Attorney for Northern Indiana, will be the guest speaker at the breakfast.

### Smith Heads H.N.S.

Fort Wayne — Elvis P. Smith was elected president of the St. Joseph's parish Holy Name Society at a recent meeting. Other officers named were John O'Connor, vice president; Fred Derheimer, secretary, and Charles Lauer, treasurer.

**CONVERT-GENERAL**—Major General Joachim Shin, (above) 38-year-old commander of the Korean Marine Corps who has been touring U. S. Marine Corps installations is pictured on his visit to Washington. Together with his wife and three children he was baptized recently by Father Augustine You at the Maryknoll Sisters Hospital chapel in Pusan. (NC photos)

**FATHER OF 14 ORDAINED PRIEST** — "From the time I was a kid, I wanted to become a priest," recalls Father Patrick J. Norton, 70-year-old widower and father of 14, recently ordained a priest for the Archdiocese of Dubuque. Father Pat, as he is affectionately called, is shown above after ordination, receiving the first blessings of fellow classmates at Beda College in Rome. (NC photos)

## Requiescant

**CLARENCE C. BAILY**

Fort Wayne — Clarence C. Baily, 42, manager of the grill room at the Knights of Columbus Home, died Sunday night at his home. He had been ill several months.

A lifelong resident of this city, Baily was a member of St. Mary's Church, its Holy Name Society, and Fort Wayne Council 451, Knights of Columbus. Surviving are the widow, two sons, two daughters, a brother and four sisters.

**FRANK J. GORMAN**

Fort Wayne — Frank J. Gorman, 42, died Sunday afternoon after being stricken at his home. Born in Van Wert, O., he was a partner in the Gorman Electric Co. before coming to Fort Wayne eight years ago as an electrical foreman for the Pipe Trades Service Co.

He was a member of St. Peter's Church, its Holy Name Society, Eagles Lodge, and the Brotherhood of Electrical Workers Local 305. Surviving are the widow, a daughter, two sons, his mother, a sister, four brothers, and two half-sisters and a half-brother.

**CLARENCE F. HERBER**

Fort Wayne — Clarence F. Herber, 61, former owner of the State Automobile Insurance Association, died last week at the Veteran's Hospital.

He was a past exalted ruler of the Elks Lodge, a member of the American Legion, Knights of Columbus, Last Man's Club, St. Mary's Church, its Holy Name Society. Surviving are the widow, a son, two sisters, and two brothers.

**MAURICE L. HASLUP**

Fort Wayne — Maurice L. Haslup, 62, died last week at St. Joseph's Hospital where he had been a patient for nine weeks.

He was employed in the composing room of the **Journal-Gazette** for 34 years. He was a member of Sacred Heart Church, its Holy Name Society, Quarter Century Club of Fort Wayne Newspapers, Inc., and Typographical Union 78. Surviving are the widow, three daughters, three brothers and four sisters.

**JOHN OHSE**

Fort Wayne — John Ohse, 84, died last Saturday at his home after an illness since last May. Born in Germany, Mr. Ohse came to Fort Wayne with his parents when he was five years old. He served his apprenticeship as a molder at the Old Bass Foundry and Machine Co. here and later worked for the Kunkel Valve Works, where he was employed at the time of his retirement 12 years ago.

He was a member of St. Peter's Church, the Holy Name Society, the Catholic Order of Foresters, the Fraternal Order of Molders and Iron Workers of America. Survivors include two daughters, five sons, a sister, five grandchildren and four great-grandchildren.

Mrs. Delia Faulkner, 82, Precious Blood, Fort Wayne.

Peter Hammes, 67, St. Michael, Winamac.

Jacob A. Giant, 90, St. Rose, Monroeville.

Daniel Schnieders, infant son of Mr. and Mrs. Robert Schnieders, St. Jude, Fort Wayne.

Henry Ohse, 74, Our Lady of Mercy, Rome City.

Mary Louise Eikenberry, infant daughter of Mr. and Mrs. Merle L. Eikenberry, St. Patrick, Fort Wayne.

Michael E. Curran, 74, St. Peter, Fort Wayne.

Mrs. Matilda Waltrick, Cathedral, Fort Wayne.

Leo Ness, 58, SS. Peter and Paul, Huntington.

## John Nesbitt To Narrate 'Hour Of St. Francis' Show

Fort Wayne — John Nesbitt uses his matchless talent as a narrator to relate for the Hour of St. Francis a beautiful and significant Christmas legend. Nesbitt will appear on the program at 9:15 a.m., Saturday, January 3, over Radio Station WOWO.

Two little boys spend the days before Christmas earning coins which they plan to give the Christ Child on His birthday. They can think of nothing except attending the majestic services in the cathedral. Chief feature of the cathedral is its set of chimes, which are rung by some mysterious force only when a worthy gift is placed upon the altar.

How the disappointment of one of the boys turns into a glorious triumph for the whole city provides the drama with a soul-stirring conclusion.

### Named To Board

Fort Wayne — Allen A. Ward, native and former resident of this city, has been elected to the board of directors of the General Box Co., of Chicago. He is now comptroller and treasurer of the firm. Mr. Ward attended St. Patrick's School and Central Catholic High School.

*Rosary After Every Shift*

# Factory Dedicated To Blessed Virgin

Dublin —(NC)— Six hundred textile workers attended a Mass in Athlone, County Westmeath, when their factory was solemnly dedicated to the Mother of God.

The Mass was celebrated by Msgr. John Crowe, pastor of St. Peter's Church, in Sportex Hall, the factory social center, which was transformed into a temporary chapel for the occasion. After the Mass, the workers, headed by their brass band, marched in procession to a new oratory, which Monsignor Crowe blessed.

Present at the ceremonies were many priests, local public representatives and directors of the factory, which is known as Gentex, and is on the site of a former Protestant boys' school. Also present were members of a German boxing team which had met an Irish team in Athlone the previous night.

The oratory was erected by the company at a cost of over $1,100. The workers themselves contributed the purchase of a statue of Our Lady and other furnishings for the oratory. It is planned to recite the Rosary there at the end of each work shift.

In an address complimenting the management and the workers on setting up a shrine to the Virgin in their midst, Monsignor Crowe said that Mary Herself had been a textile worker.

"Not so very long ago," he declared, "you had in every home in Ireland a small spinning wheel for flax and a large one for wool. You had a cottage loom, if not in every home and village, at least in every district. It was the same in Nazareth, Mary spun the threads that made the clothes for Joseph and Jesus. She wove with her own hands the seamless robe for which the executioners cast lots on the Hill of Calvary. She will be pleased, accordingly, at being given, as it were, a local habitation in our textile factory."

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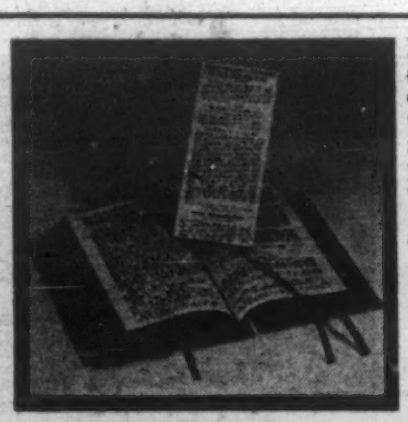

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# Bright Future Seen For South Bend Catholic

## Lack Of Facilities, Talent Handicaps For Curran's Five

South Bend—Lack of talent and facilities are mighty big handicaps to overcome but Coach Frank Curran, who handles the athletic reins for the Catholic High Orphans of South Bend, keeps on plugging away for what may be a brighter future.

"Unfortunately all the big boys graduated from the two Catholic high schools last year," Curran relates, "and so far my small boys haven't been able to make up their size with accuracy from the floor."

Lack of a gym is probably the key to the Catholic High in accuracy from the floor. His charges must squeeze their practice sessions into a busy schedule at the Armory and it is impossible for his boys to get in any off-time practice on their own.

Although they have a four-day layoff prior to a tourney assignment at Knox on December 30, still they cannot get gym facilities for practice. Present building plans indicate that Catholic High basketball hopes may have to struggle along on the present haphazard schedule for at least one and possibly two more years until the school can acquire its gymnasium facilities.

High scorer so far has been Joe McMahon, 5-7 senior who won fame two years ago by hurling a no-hit baseball game for Central Catholic against Mishawaka. Backing up McMahon as top scoring threats are Ken Tepe, 5-11 junior; Jim Fischer, 6-1 senior; and Tom Brusky, 5-11 senior. Most promising among the Catholic High sophomores is John Horth, a 5-10 specimen.

But even without adequate facilities, Curran can be expected to keep on inching towards his goal.

Coach Frank Curran of the Catholic High Orphans of South Bend holds a briefing session with his four top scorers during a practice session. Left to right, front row: Ken Tepe and Jim Fischer; back row: Joe McMahon, Curran and Tom Brusky. — South Bend **Tribune** Photo.

### Gary CYO Basketball

**Senior A League**
St. Anthony 52, Holy Trinity 15
Griffith 51, Holy Angels 23
Sacred Heart 31, St. Luke 25
St. Mark 39, Crown Point 22
St. Luke 30, St. Monica 28
Sacred Heart 32, St. Hedwig 29

**Senior B League**
St. Mark 29, Sacred Heart 15
St. Hedwig 26, Holy Family 17
St. Anthony 24, Holy Trinity 22

**Girls League**
SS. Peter & Paul 14, Crown Point 9
St. Hedwig 26, St. Luke 6
St. Monica 36, Sacred Heart 8
St. Mark 36, St. Anthony 8

**Junior A League**
St. Anthony 61, St. Luke 12
Sacred Heart 31, St. Mark 15
Holy Trinity 26, SS. Peter & Paul 22
St. Monica 27, Holy Angels 20
Griffith 14, St. Michael 9
St. Hedwig 40, Miller 18

**Junior B League**
St. Anthony 34, Holy Trinity (No. 2) 2
St. Hedwig 21, Holy Trinity (No. 1) 11
St. Monica 20, St. Luke 4
Miller 23, St. Mark 13
Sacred Heart 11, Holy Angels 10

*'Red Hats' At January Consistory*

# Average Age Of Cardinals Will Be 68

(N.C.W.C. News Service)

When the Sacred College of Cardinals is brought to its full quota of 70 members with the creation of 24 new Princes of the Church at this month's consistory, the average age of its members will be 68.

The oldest will be His Eminence Alessandro Cardinal Verde, Archpriest of the Liberian Basilica in Rome, who is 87. The youngest will be the newly-designated Cardinal, Archbishop Giuseppe Siro of Genoa, who is 46. He is the youngest to have been elevated to the College since Emmanuel Goncalves Cardinal Cerejeira, Patriarch of Lisbon, was named to it by Pope Pius XI in 1929, at 41.

At the time of the last consistory, the youngest member of the College was His Eminence Bernard Cardinal Griffin, Archbishop of Westminster, now 53. His 47th birthday came on the day of the Public Consistory at which he received the Red Hat.

At the time of the 1946 consistory, the average age of the Cardinals was 66. The membership totalled 69 at that time. Pietro Cardinal Boetto, S.J., Archbishop of Genoa, had died in the interval between the naming of 32 new Cardinals by Pope Pius in December, 1945, and their creation a little over two months later.

The oldest member of the Sacred College at the 1946 consistory was Gennaro Granito Pignatelli di Belmonte, Prefect of the Sacred Congregation of Ceremonies, who died in 1948 at the age of 97.

The average age of the 24 new Cardinals is 63. This is two years below the then average age of 32 Cardinals created in 1946. The average age of the 46 Cardinals before the recent nominations was 70.

When the Sacred College is brought up to its full strength at the January consistory, it will be made up of eight Cardinals in their 80's, 25 in their 70's, a similar number in their 60's, nine in their fifties, and three in their forties.

The "juniors" will be, besides Archbishop Siri of Genoa, Archbishop Marcello Mimmi of Naples and Archbishop Paul Emil Leger of Montreal, Canada, who are 47 and 48, respectively.

The oldest will include, besides Cardinal Verde, Archbishop Georges F. X. M. Grente, Bishop of Le Mans, France—the only octogenarian among the new Cardinals—and Cardinals Pietro Fumasoni Biondi, 80, Elia dalla Costa, 80, Jules Saliegi, 82, Domenico Jorio, 85, Giovanni Mercato, 86, and Jose M. Caro Rodriguez, 86.

The ages of the four Americans in the newly-increased College range from 70 to 63. Oldest is Edward Cardinal Mooney, Archbishop of Detroit, who is 70. Samuel Cardinal Stritch, Archbishop of Chicago, is 65, and Francis Cardinal Spellman, Archbishop of New York, is 63. Cardinal-elect J. Francis A. McIntyre, Archbishop of Los Angeles, is 66.

**VICTORY BALL FOR AILING COACH** — Marty O'Connor, Notre Dame's assistant basketball coach, who is recovering from a siege of polio, receives his "victory" ball from Coach Johnny Jordan as members of the team gather to wish Marty a quick recovery. Left to right behind O'Connor are: Don Ross, team manager; John Reynolds, Ed Condon, Assistant Coach John Castellani, Billy Sullivan, Mrs. O'Connor, Dick Rosenthal, Dick Wise Jerry McCloskey and Jim Gibbons. For additional information on Marty O'Connor, see the "Sportscasting" column on page 5 of this week's Religious Section. — South Bend **Tribune** Photo.

## *Fordham's First All-American Is Dead At 64*

New York—(NC)—Dr. Francis S. McCaffrey, 64, oral surgeon and dentist, who was the first Fordham University football player to win All-American honors, died yesterday in his home in the Bronx.

He was founder and chief of the dental clinic at St. Vincent's Hospital; chief of the dental clinic at Fordham hospital, and was associate professor of oral surgery at Columbia University for 25 years. An honorary surgeon of the Police Department he was the brother of Msgr. Joseph A. McCaffrey, chaplain of the force.

Dr. McCaffrey made the All-American team in 1909, when he played end at Fordham. Following his graduation in 1911 he coached the Fordham team.

Besides his brother he is survived by his wife, the former Florence McLaughlin; five sons, State Senator Francis J. McCaffrey, of the Bronx, Cornelius, Joseph, Richard and Thomas, and a daughter, Florence.


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# College And School News

AT LATIN-AMERICAN CONGRESS — Priscilla Riviera (left), of Rainsville, N.M., and Josephine Drabek of Chicago will attend the first Latin-American Congress on Rural Life Problems in Colombia, January 11-18, as representatives of the Grailville Lay Mission School, Loveland, Ohio. They will also lay the groundwork for future apostolic work in South America, to which they will return after completing their preparation at Grailville next year. (NC photos)

## Fort Wayne C. C. To Present 'Meet Corliss Archer' January 18-19

Fort Wayne—Central Catholic high school Dramatics Club will present "Meet Corliss Archer," a light comedy, on January 18-19.

Dorothy Daley, as Corliss, will have the leading part. Other members of the cast are Maryellen McKeeman, Don Nommay, Jack Spaeth, Sue Hipskind, Keith Frederick, Pat Batchelder, Carol Taylor, Elsie Hathaway, Dorothy Daley, Carol Tancey, Jerry Gerard.

The play is being coached by Bob Storey, WGL announcer.

**David Sorg, a junior in premed at St. Mary's College, Winona, Minn., has recently been accepted by the medical school at Loyola University, Chicago. He will begin his studies there next fall. He is the son of Mr. and Mrs. Emmett J. Sorg, Fort Wayne.**

The election of four new directors of the Notre Dame Alumni Association was announced today by James E. Armstrong, alumni secretary. Winning candidates in balloting by Notre Dame alumni from coast-to-coast are:

Dr. Leo D. O'Donnell, Pittsburgh, Pa., surgeon; Right Reverend Joseph B. Toomey, Director of Catholic Charities, Syracuse, N. Y.; John Saunders, president of Handschumacher and Co. and the Saunders Importing Co., Boston, Mass.; and Daniel Culhane, director of the Washington, D. C., headquarters of the Boys Clubs of America.

They will take office at a meeting of the Association's Board of Directors to be held on the campus January 15-17.

**A family's attachment for a dog that is going blind is the theme of "Jupiter," a short story by Richard Sullivan, associate professor of English at Notre Dame, in the January issue of Ladies' Home Journal. A 1930 graduate of Notre Dame, Sullivan has been a member of the University faculty for sixteen years.**

Four Fort Wayne Central Catholic high school students will attend the Wisconsin Catholic Action Convention at Milwaukee, January 16-18.

Carol Mauch, Sandra Kraus and Roger Kramer will represent the Student Spiritual Council and Neil Bracht will be the delegate from the Fighting 69th Regiment.

"Mary, Our Way—Christ, Our Goal" will be the theme of the convention to be sponsored by the Sodality Union Milwaukee Archdiocese.

## New Alumni Directors Named At N. D.; Four From C. C. Attend Meet

## Boy Who Attends 21 Schools Gets Attendance Prize

Philadelphia—(NC)— An award for "punctuality and attendance," has been presented to Richard E. Dwyer, 17-year-old skating star of the Shipstad and Johnson Ice Follies, by Brother Daniel Henry, F.S.C., principal of West Philadelphia Catholic High School for Boys.

Richard, who tours the United States during 48 weeks of the year, resumed classes at West Catholic, his Philadelphia Alma Mater, when the Follies troupe arrived here for its annual performance due to open Christmas Night.

The youth, whose home school is Loyola High School, Los Angeles, Calif., has been attending West Catholic part-time for the last three years. He is scheduled to be graduated from Loyola High School next June, when the Follies troupe will be in Portland, Oregon. Because graduation exercises will be held on Sunday, Richard will fly to Los Angeles to be graduated with his class.

Young Dwyer, who plans to go to college, attends 21 high schools in as many cities while traveling with the Follies.

## Bishop Praises Legion Of Mary In Cork, Ireland

Cork, Ireland — (NC) — The Legion of Mary was described here by Bishop Cornelius Lucey of Cork as "the greatest bulwark we could get against the forces of evil throughout the world."

He spoke at the opening of new headquarters of the new Cork Comitium (district council) of the Legion, which was founded in Dublin in 1921 and has since spread throughout the world. The function, which coincided with the Legion's 25th anniversary in Cork, was attended by Frank Duff, of Dublin, president of the Central Council, and a large number of Legionaries.

## Designs Inaugural Stand

Washington —(NC)— A design submitted by Robert A. Weppner, Jr., has been selected for the stand from which President Dwight D. Eisenhower will review his inauguration parade on Washington's historic Pennsylvania Avenue. Mr. Weppner is a former professor of architecture at the Catholic University of America and had a leading part in designing the headquarters building of the National Catholic Welfare Conference, here.

## Fort Wayne C. Y. O. Grade School League

St. Peter 22, Decatur 28.
St. John 22, Sacred Heart 9.
St. Paul 26, St. Vincent 9.
St. Hyacinth 13, St. Andrew 7.
New Haven 43, Cathedral 17.
St. Jude 22, St. Joseph 7.
St. Patrick 18, Precious Blood 16.

# Fear Of Controversy Blocks Solution Of Religion In Public Schools Problem

Washington —(NC)— Fear of sectarian controversy, and lack of definite information about religious instruction methods for public school use, are paralyzing any action to determine the place of religion in the public schools, in the view of a leading public school educator.

"None of us really knows what should be done," Dr. Galen Jones of the U.S. Office of Education said on a television panel program presented by Georgetown University. But every effort should be made to solve the problem of religion in public education, three panelists agreed. The program was devoted to "Public Schools and Religion."

The three panel members—described by moderator Frank Blair as "representing the thinking of the best minds among public educators"—were Dr. Galen Jones of the U. S. Federal Security Agency's Office of Education; Dr. Clarence Linton, Director of Exploratory Projects of the American Council on Education; and Dr. William G. Carr, Executive Secretary of the National Education Association.

In the 30-minute telecast the three panelists stressed the fact that public educators are not anti-religious and that teachers are prepared to cooperate fully in solving of how religion should be treated in public schools.

The public school system, the educators said, faces definite limitations in handling religion without violating the religious liberty of minority groups.

There is no clear-cut national policy on the place of religion in public schools, the panelists agreed, and action on the matter rests with the individual community, "local custom" and State laws, they said.

Commenting on a recent study by the American Council of Education's Committee on Religion and Education, Dr. Linton said that the pattern of action taken thus far by public educators on the function of the public school in dealing with religion has been determined. Religion is often avoided entirely, he said, because many educators fear to give offense.

Religious activity in the schools, he said, is usually limited to such generally-accepted holidays as Christmas and Thanksgiving. When Religion is included as a factual study, he stated, it should be treated as "a phenomenon of human experience."

Public schools cannot teach a creed, Dr. Carr stated. He said that a basic principle, accepted by public educators, is that no religious doctrines should enter into the schools. Asked if this principle would exclude recitations of the Lord's Prayer and reading of the Bible from public schools, Dr. Carr said he considered these as "sectarian" but that they were a problem for communities to handle through "local custom and State laws."

Dr. Carr said that religion "as a force that makes people behave" can be treated of in public school classrooms, but that considerations of theology are out of place in public schools.

Religion may be studied in public schools when the subject is "intrinsic to school experience," Dr. Linton stated. He said that religion is necessarily related to other subjects and that study of such relationships is permissible. The contribution of religious ideals to the development of civilization was an example offered on this point.

Dr. Jones called for "competent research to find out what is being done in authorized textbooks to familiarize public school pupils with religion." He said that treatment of religion is necessarily included in history textbooks and that the manner of treatment should be investigated.

"Public schools are profoundly concerned with the good life," Dr. Carr stated, but good conduct and religion are "not necessarily connected." He estimated that only "a fraction of one per cent" of teachers in public schools are anti-religious." He said that many such people without any religious beliefs lead "exemplary lives."

"With that kind of people staffing our schools," he said, "public schools are not hostile to religion."

Dr. Jones stated that public schools are willing to "take account of religion as a phase of culture." He said that public educators accept "the basic assumption that religious activity is a normal aspect of life."

Public school teachers, Dr. Linton said, are told to encourage "the development of responsibility on their pupils to achieve their own personal convictions" regarding religion.

NEW SEMINARY FOR U.S. — Most Rev. Michael J. Ready, Bishop of Columbus, is shown as he blessed the first seminary of the Pontifical Foreign Mission Institute of SS. Peter and Paul established in the United States at Columbus, Ohio. Left to right: Rev. Dominic Rossi, C.PP.S., rector; Rev. Nicholas Maestrini, provincial; Bishop Ready; Father Marzorati; Monsignor Roland Winel, chancellor, and Rev. George Schoor, vice chancellor. (NC photos)

## Build Church Equipped With Air Conditioning

New Orleans —(NC)— St. James Major Church, which is completely air conditioned and has a "cry room" where small children can be cared for while their parents attend Mass, was dedicated here on the 30th anniversary of the ordination of the priest under whom plans for the church were begun.

Father Sidney J. Skiffington, who died in 1951, would have observed his 30th anniversary of a priest on the day of dedication.

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# Cardinal Spellman Visits Fighting Men In Front Lines

FATHER PATRICK O'CONNOR
Society of St. Columban

With The Eighth Army In Korea —(NC Radio)— It was the day before Christmas and all through a large section of West Korea a Cardinal was stirring, bringing happiness to American and other United Nations servicemen.

His Eminence Francis Cardinal Spellman, Archbishop of New York, Military Vicar for the Armed Forces of the United States, began his Christmas visit to the Korea combat zone by celebrating Mass at Eighth Army headquarters on Christmas Eve. Afterwards he shook hands with every man present, from full colonels to boyish privates.

Major James L. Seery, of Flushing, N. Y., was the first of many thousands to grasp the hand of the smiling Cardinal during the Christmas days.

"I have come to Korea to do as much as I could to bring Christmas to you," Cardinal Spellman said in the first dozens of Christmas talks to the servicemen. "You represent everything that America holds dear . . . You have not only an obligation to defend your country, but also the obligations to save your immortal soul."

Serving the Cardinal's Mass were Father (Capt.) Harold J. Dean, of St. Paul, Minn., and Father (Col.) John T. Kilcoyne, San Francisco, Eighth Army chaplain, who accompanied the Military Vicar to all army installations in Korea.

In the congregation was Miss Susie Suh, housekeeper to General James A. Fleet, Eighth Army commander, who declared that the Cardinal was the General's No. 1 guest. The Cardinal stayed with General Van Fleet during his visit, occupying a room recently used by President-elect Eisenhower. Susie still wears the medal the Cardinal gave her on his visit to Korea last Christmas.

### Visits Hospitals

After a quick breakfast, Cardinal Spellman sped away to visit army hospitals, where he stopped briefly to talk to the patients, bed by bed. He returned to have lunch with President Syngnam Rhee. Bishop Paul M. Ro of Seoul and General and Mrs. Van Fleet also were guests.

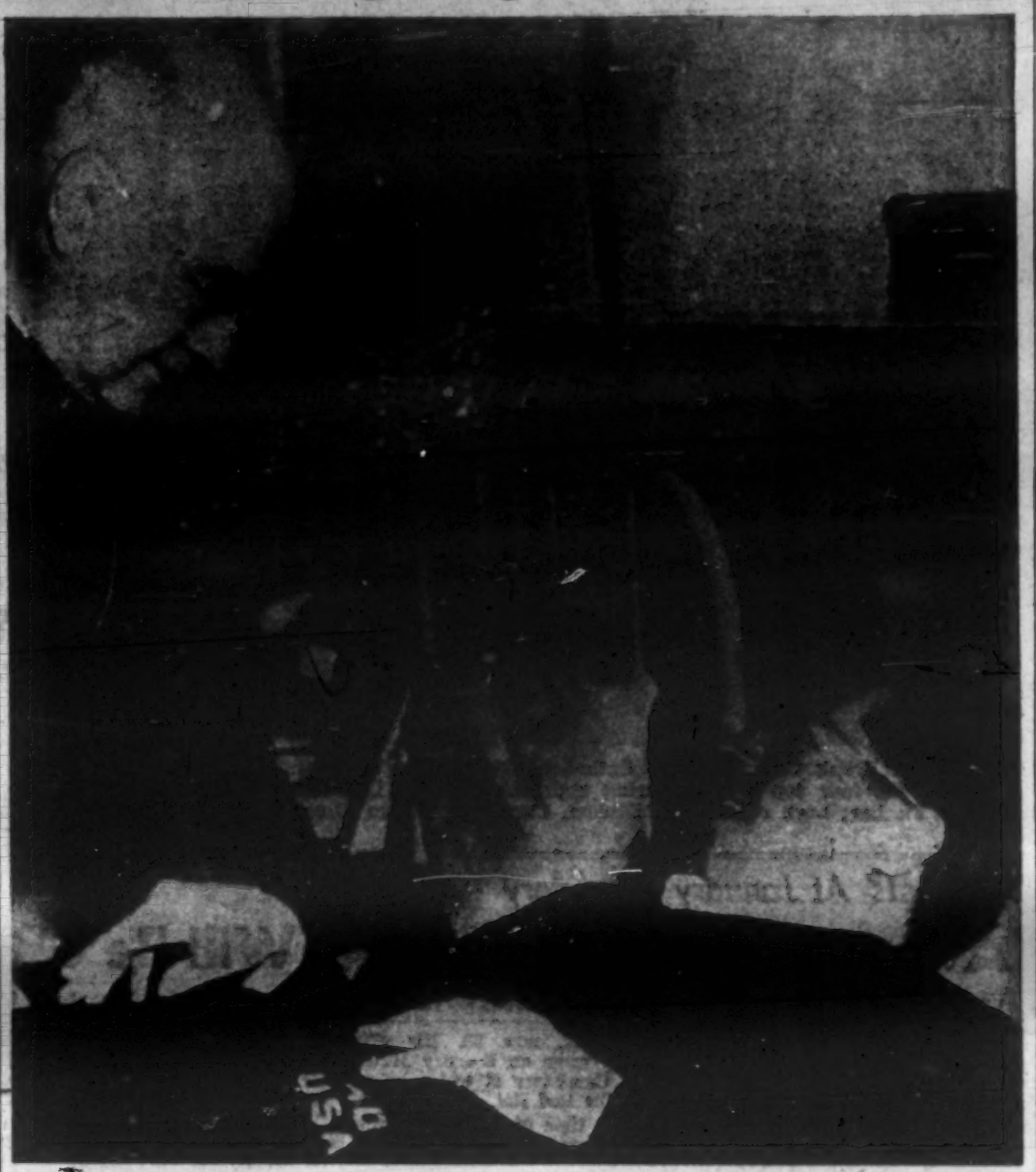
In the early afternoon, a "welcome meeting for Cardinal Spellman" was held outside the war-battered capitol building. President Rhee told 3,000 cheering Koreans that the Cardinal was "a great friend of Korea." The Cardinal praised the spirit of the Korean people and presented the President with a personal check for $10,000 for Korean needy.

By 3:30 on the cold, sunny Christmas Eve, Cardinal Spellman was on board the northward-bound Beaver-20, with this correspondent, Chaplain Kilcoyne, and Private Ralph Gomez, of Topeka, Kans., who was assigned to collect the names and addresses of servicemen's relatives. The plane was piloted by Major G. W. Jaubert, of Lafayette, La.

A few minutes after landing on the northern air strip, Cardinal Spellman and his traveling companions and an escort headed by General Thomas E. Lewis vanished in jeeps headed for 8055 mobile army surgical hospital, and then the Norwegian hospital. There they met Father (Maj.) Chester Loszewski and Father (Lt.) John C. Brady, San Francisco Maryknoller, who serve as chaplains there. Also greeting the Cardinal were Father (Capt.) Frank Shine, of Brisbane, Australia, and Father (Capt.) Edward Cashman, of Wellington, New Zealand.

Artillery rumbled in the distance while Cardinal Spellman celebrated midnight Mass in the corps chapel. Long before midnight, the chapel and the side chapels were packed, and a hundred men stood in the cold night air outside.

Seven hundred men had gathered to attend the midnight Mass in a chapel built for 300. All eyes were riveted on the Cardinal as, wearing a red biretta and a red sash over a black cassock, he knelt before the altar to prepare for the Mass. A ten-man choir directed by Pfc. Chris Payton, of Columbus, a convert, sang carols that carried every soldier in spirit back to home and to Bethlehem.



Francis Cardinal Spellman while in Korea during the Christmas season, stops at the bedside of Pvt. Harvey Leetau of Maynard, Minn., a patient in the 121st evacuation hospital.

Two trim, erect young soldiers served the Mass — Sergeant Frank Stoecker, of Chicago, and Private Bill Farrell, of Lowell, Mass. Assisting the Cardinal was Father Loszewski, who had heard confessions for hours beforehand.

### Fight For God's Rights

During the Mass, Cardinal Spellman preached a sermon in which he told the fighting men that they were engaged in "a crusade to defend our country and sustain the rights of God and the rights of man from the assaults of the enemies of God and man."

After Mass, Cardinal Spellman stood outside the sanctuary shaking hands with the men, most of whom wore furlined parkas over their battle dress. Carbines slung over their shoulders, they moved off into the darkness of the blackout area, with the grace of the Eucharistic Christ within them and the memory of the Cardinal's words and the echoes of the Christmas carols in their hearts.

On his arrival in Seoul for his eight-day visit to Korea, Cardinal Spellman had been welcomed at the airport by a crowd headed by Bishop Ro, General Van Fleet, Hun Sik Chin, Korean Minister of Home Affairs, and Major Tai Sun Kim of Seoul. As he alighted from the plane, Major Kim presented him with a large key to the city, while a little Korean girl offered him a bouquet of flowers.

Cardinal Spellman celebrated his second Christmas Mass with the First Marine Division at an altar erected on an open-air stage while 2,500 Marines knelt bareheaded on a frozen hillside, intent on their prayers.

Seven hundred and fifty Marines received Holy Communion from the Cardinal and five Marine chaplains — Father Slattery, Father (Lt.)) James Callahan, of New York; Father (Lt.) Robert Barlik, of Scranton, Pa.; Father (Lt.) August Mendonsa, of Providence, R. I., and Father (Lt.) Edward Kelly, of New York.

Here, as elsewhere, some of the congregation had already attended midnight Mass and received Communion then. Among those present at the Mass were Division Commander Maj. Gen. E. A. Pollock, and Brig. Gen. Robert Bare.

The Cardinal's third Mass was with the U. S. Second Division. It was attended by 800 men who crowded around a large tent in the division post.

Before the Mass, the congregation watched the Cardinal administer the Sacrament of Confirmation to Division Commander Maj. Gen. James C. Fry, who entered the Catholic Church here on December 12 and he made his First Holy Communion two days later.

The two-star general knelt before the Cardinal in the presence of General Van Fleet, Lt. Gen. Paul W. Kendall, Fort Madison, Ia., First Corps commander; Brig. Gen. Lionel C. Magarr, of Bakersfield, Cal.; Lt. Col. Francois de Germiny, commander of the French Battalion; and a group of officers of the Second "Indianhead" Division. The sponsor was Capt. Walter Segda, of Olyphant, Pa., commander of the Second Medical Battalion.

General Fry, whose wife and daughter are Catholics, has his home in Washington, D.C. He told this correspondent: "I am very happy to be confirmed, and especially to be confirmed by the Cardinal on Christmas Day, my birthday." The general is 55.

## Christmas Message

Continued from page 1A

important activities, man has been reduced to a mere material object of society, while society itself has been transformed into a impersonal system and into a cold organization of force."

Pope Pius delivered his Christmas message, his 14th consecutive one, in the Consistorial Hall of the Vatican, where members of the College of Cardinals had assembled to extend him Christmas greetings. He spoke in Italian, since all the Cardinals present were Italian. As soon as he had finished reading the message, an English-language translation was broadcast over the Vatican Radio.

Other languages in which the Pope's message was then broadcast included Spanish, Dutch, Portuguese, German, French, Lithuanian, Croatian, Roumanian, Slovene, Polish, Czech, Slovak, Hungarian, Chinese, Latvian, Arabic, Abyssinian, Russian, Ukrainian, Bulgarian, Danish, Albanian, and Byelorussian.

Deploring the tendency, even in the free world, to look for salvation in some inflexible order or system or some "new social formula," the Holy Father declared that "human society is not a machine and must not be made such, even in the economic field."

"Modern industry," the Pope said, "has unquestionably had beneficial results, but the problem which arises today is this: Will a world in which the only economic form to find acceptance is a vast productive system be equally fitted to exert a happy influence upon society in general and upon the three fundamental institutions of society in particular?"

### Family Is First

The institutions, to which the Pope previously referred, were the family, the State and private property. Continuing, he said:

"We must answer that the impersonal character of such a world is contrary to the fundamentally personal nature of those institutions which the Creator has given to human society. In fact, marriage and the family, the State and private property tend of their very nature to form man as a person, to protect and render him capable of contributing through his own voluntary cooperation and personal responsibility to a likewise personal life and development of human relations."

"The creative wisdom of God," the Pope added, "is therefore alien to that system of impersonal unity which strikes at the human person, who is the origin and end of society and in the depths of his being the image of God."

He said that the result of the depersonalization of war is anguished consciences everywhere, as attempts are made to "mechanize even consciences" by "public prescriptions for birth control, and the pressure brought to bear by the administrative machinery, of what is called social security."

Even the right of immigration, the Pope added, is "nullified under the pretext of a common good, falsely understood or falsely applied." "See," he said, "how the natural right of the individual to be unhampered in immigration or emigration is not recognized in practice or nullified under the pretext of a common good."

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